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REVIEW OF NEW BOOKS.

Memoir of the Life and Public Services of Sir Thomas Stamford Raffles, F.R.S. &c. By his Widow. 4to. pp. 823. London, 1830. J. Murray.

ANOTHER big square book, as a royal duke once said to Gibbon, is an overwhelming assault upon a poor weekly critic, who, instead of, lover-like, praying the gods to annihilate both time and space, would weary them with petitions to prolong the one and extend the other. The contents of this work, too, are so various and interesting, combine so much of personal narrative with matters of public note, and furnish such a mass of materials for observation, that we could hardly do them justice after a month's reading, and the dilution of a full quire of foolscap. Apologising, therefore, for a very imperfect report, we shall do little else than introduce it to our readers.

Sir Stamford Raffles, the son of a West India captain, who did not find his way to fortune in the trade, was born at sea. His progenitors were originally of the north of England; and the later branches, of Berwick-on-Tweed. He received only two years' boarding-school tuition at Hammersmith, being at the early age of fourteen engaged as an extra clerk in the India House; so that for all his acquirements he was indebted to his own love of instruction and industry. These qualities, with a most retentive memory, enabled him greatly to surmount the deficiency of education, and raise himself to honourable distinction in life. He was also possessed of high moral worth, and, especially as an affectionate son, from first to last displayed a very excellent disposition.

Having, by his good conduct, secured the approbation of his superiors, he was in 1805 sent out as assistant secretary to Penang, where the Company had resolved on a settlement. With his usual diligence, he speedily made himself master of the Malay language, and acquired so much general information on every subject connected with the Indian Archipelago, as to render himself and his services indispensable for all the operations pursued in that quarter. Before 1808 he had become secretary, and in that year visited Malacca, improving himself in all kinds of useful knowledge. In 1811, when Lord Minto undertook the expedition against Java, it may readily be supposed that the counsels of Mr. Raffles were sought; and accordingly we find that he bore a very prominent part in that important conquest, of which he was appointed governor. In this high station he remained till 1816; and from 1817 to 1824 had the charge of Bencoolen and its dependencies. His life and correspondence in these employments unfold the history of the commerce, resources, literature, zoology, and other scientific relations of this portion of the world; and from the details we make the following characteristic miscellaneous selections, as fairly illustrative of the work before us.

In Bali "the rajahs are Sadrayas or Wisayu; after death the corpse is kept a long time, by the higher classes above a year, by the lower at least two months; the dead bodies are preserved by daily fumigation with benzoin, &c.; they are then burned, except children who have not shed their teeth, and persons dying of small-pox, who are buried immediately. The widow of the Sadraya and Wisayu classes generally burns herself with her husband's corpse; this, however, is voluntary; and not the wives only, but concubines, and female slaves also, sacrifice themselves on such occasions. The father of the present rajah of Balibing was burned with seventy-four women. It is customary with some classes to throw the dead bodies into the sea. The era is denominated Isahia; each month has thirty-five days; the year four hundred and twenty."

Elsewhere we are told of native customs.

"During our stay at Tranjung Alem, the chiefs entered into a treaty, by which they placed themselves under the protection of the British government, and thus all cause of dispute and misunderstanding was at once set at rest. I must also note another occurrence of moment: an old woman of rank died, and we witnessed all the ceremonies; they commenced by all the females of the village repairing to the house of the deceased, and setting up a squal something like the Irish howl for an hour or two. After this the body was removed to the Bali, or hall of audience, where we were to dine; we, however, preferred dining in another place, but in the evening it was expected that we should be present at the ceremony, which consisted of dancing and singing, in the presence of the whole village assembled in the hall where the body lay. On the next morning the head of the village killed a goat and sprinkled the blood about the house of the deceased, and all the maidens within hail attended at the Bali, contending with each other who should exclaim loudest: 'Oh mother! come back, mother, come back!' This continued till they concluded the body would keep no longer, when it was hurried off, and quietly carried out of the village to a grave, in which it was interred without further ceremony. The people, though professedly Mahomedans, seem more attached to their ancient worship and superstitions than I expected. I clearly traced an ancient mythology, and obtained the names of at least twenty gods, several of whom are Hindus. * *

"They have no idea of one eternal Supreme Being, who made all things; although they frequently make use of the expression Allah Tuah, the term by which the Arabians express that idea, and, borrowing from the latter, which the Malays use to express the same idea; but the more ignorant Pasumah affixes no such meaning to it. Ask him what he means by it, and he replies, it is one of the Dewas. In the mythology of these people, Dewas are the highest order of beings, whom they regard with superstitious reverence.

They are looked upon as benignant spirits, whose influence is beneficial to the human race. These divinities listen to the prayers, and are pleased with the sacrifices offered to them by mortals. They know all that passes on earth; they have a general superintendence over mankind and all mundane affairs; the destinies of men are in their hands, and all events are at their disposal. To these benignant beings man is indebted for the principle of life, and this debt is continually increasing through every instant of his existence, for the preservation and maintenance of that principle within him. There appear to be orders and gradations of these beings; they are not all of the same importance to man. They have their abodes on the earth, and choose different parts of its surface for their habitations; some resort to the deepest and most gloomy woods and forests; some to hills and mountains; some preside over the rushing torrent, while others, delighted with the gentle murmurs of the limpid stream, retire to its shady banks. Particular trees are devoted to these deities: thus the sacred bringin tree or the venerable banyan spreads forth its shade in a peculiar manner, in order to shelter the sacred habitation of a Dewa; even the kalapo gading, (a variety of the cocoa-nut tree), in the opinion of these superstitious people, is under the benignant influence of a holy Dewa, who resides in its branches, and produces a more excellent sort of fruit. But besides these there is another order of beings, whose influence is far less benignant. They are called Jins, or evil spirits, and are considered to be the authors of evil. All the misfortunes and calamities attendant on human life proceed from them. They likewise have their residence on different parts of the earth; and should a man by accident approach the unhallowed spot, he usually feels the anger of these resentful spirits. There is still another class of beings, who, in regard to the qualities and attributes ascribed to them, appear to possess a middle rank between the Dewas and the Jins, approaching much nearer to the nature of the former. They are termed Orang Alus, that is, fine, impalpable, or invisible men. I do not know the precise office or nature of this fairy tribe. They seem to be a mixture of material and immaterial beings, partaking of the nature of men and spirits. I have seen a man who, it was said, was wedded to one of these Orang Alus. I concluded his children partook of the nature of their mother, for although he had a large family, nobody had ever seen one. The name of the man was Dupati Rajo Wani; in appearance he much resembled a wizard. Such are the ridiculous ideas of this people! But are they more gross than those entertained by the Greeks and Romans with regard to their deities? The manes of their ancestors are held in the highest veneration, and are esteemed not inferior to the gods themselves. They suppose them to take concern in the welfare of their posterity, over whom they are always watchful. They have a strong regard

and attachment to the spot where their forefathers were interred; and if Alexander the Great had penetrated into this quarter of the globe, and attempted to molest the natives in their woods and forests, they would have sent him the same reply that the ancient Scythians did. They have a strong persuasion in the doctrine of the metempsychosis, though, I believe, it is only particular animals which are allotted to the reception of the souls of the dead: nor need these, in temper and disposition, bear any resemblance to those of the persons while living, whose souls are transfused into them. The tiger is the animal they look upon as most generally animated by a human soul. This is the reason why they regard that ferocious beast almost as sacred, and treat it with so much undeserved mildness and respect. Even when its jaws are polluted with human gore, a man cannot be prevailed on to kill it, in order to prevent it from repeating its bloody feast. If a near relation have fallen its victim, he will perhaps be roused to revenge his death; yet sometimes, even in this, his superstitious prejudices and fears get the better of his ardent thirst for revenge. When a man finds himself plunged in distress, and the dark clouds of adversity gathering over his head, he repairs to the temple or *kramat*, there to propitiate the *Dewas*, and to invoke the manes of his ancestors to assist him under his sufferings. This is done by sacrificing a buffalo, a goat, or even a fowl, according to the urgency of the occasion, and by prayer and fasting. I have been told that some have remained in a state of fasting for fourteen days, during the whole of which time they have tasted not a morsel of food; a little quantity of water was allowed. Others have supported it for seven days; but two or three is the general period for this sort of holy penance. At this time they cannot be said to pray; part of the time being spent in silently lamenting their distress, and uttering a few words, the purport of which they do not understand. But the chief merit of this ceremony consists in calling upon their *Dewas* by their proper titles, and in due order; for each has its particular title and rank. They then repeat the names of their *nenek puyang*, or forefathers, and entreat them to deliver them from their existing difficulties. In the language of the country this mode of invoking the deities is termed *bertarak*, but it is chiefly in cases of the most pressing calamity that they have recourse to it: for instance, in the time of war, they frequently go through this austere ceremony, in order to ensure success. As I have somewhere remarked, Gunung Dempo is looked upon as the sacred abode of the *Dewas*, and the souls of their ancestors occupy the regions of the mountains."

Our latter extracts are from a journal of Mr. Presgrave's.

"The Battas (says Sir S. himself) are an extensive and populous nation of Sumatra, occupying the whole of that part of the island lying between Acheen and Menangkabu, reaching to both the shores. The coast is but thinly inhabited, but in the interior the people are said to be 'as thick as the leaves of the forest,' perhaps the whole nation may amount to between one or two millions of souls. They have a regular government, deliberative assemblies, and are great orators: nearly the whole of them write, and they possess a language and written character peculiar to themselves. In their language and terms, as well as in some of their laws and usages, the influence of Hinduism may be traced, but they have also a religion peculiar to themselves; they acknowledge the

one and only great God, under the title *Di-bata Assi Assi*, and they have a Trinity of great gods, supposed to have been created by him. They are warlike; extremely fair and honourable in all their dealings, most deliberate in all their proceedings; their country is highly cultivated, and crimes are few. The evidence adduced by Mr. Marsden must have removed all doubt from every unprejudiced mind, that, notwithstanding all this in their favour, the Battas are strictly cannibals; but he has not gone half far enough. He seems to consider that it is only in cases of prisoners taken in war, or in extreme cases of adultery, that the practice of man-eating is resorted to, and then that it is only in a fit of revenge. He tells us that, not satisfied with cutting off pieces and eating them raw, instances have been known where some of the people present have run up to the victim, and actually torn the flesh from the bones with their teeth. He also tells us, that one of our residents found the remains of an English soldier, who had been only half eaten, and afterwards discovered his finger sticking on a fork, laid by, but first taken warm from the fire; but I had rather refer your grace to the book; and if you have not got it, pray send for it, and read all that is said about the Battas. In a small pamphlet, lately addressed to the court of directors, respecting the coast, an instance still more horrible than any thing related by Mr. Marsden is introduced; and as this pamphlet was written by a high authority, and the fact is not disputed, there can be no question as to its correctness: it is nearly as follows:—A few years ago, a man had been found guilty of a very common crime, and was sentenced to be eaten, according to the law of the land; this took place close to Tappanooly; the resident was invited to attend; he declined, but his assistant and a native officer were present. As soon as they reached the spot, they found a large assemblage of people, and the criminal tied to a tree, with his hands extended. The minister of justice, who was himself a chief of some rank, then came forward with a large knife in his hand, which he brandished as he approached the victim. He was followed by a man carrying a dish, in which was a preparation or condiment, composed of limes, chillies, and salt, called by the Malays *Sambul*. He then called aloud for the injured husband, and demanded what part he chose; he replied the right ear, which was immediately cut off with one stroke, and delivered to the party, who, turning round to the man behind, deliberately dipped it into the *sambul*, and devoured it; the rest of the party then fell upon the body, each taking and eating the part most to his liking. After they had cut off a considerable part of the flesh, one man stabbed him to the heart: but this was rather out of compliment to the foreign visitors, as it is by no means the custom to give the *coup de grace*. It was with a knowledge of all these facts regarding the Battas that I paid a visit to Tappanooly, with a determination to satisfy my mind most fully in every thing concerning cannibalism. I had previously set on foot extensive inquiries, and so managed matters as to concentrate the information, and to bring the point within a narrow compass. You shall now hear the result; but, before I proceed, I must beg of you to have a little more patience than you had with Mr. Mariner. I recollect that when you came to the story of eating the aunt, you threw the book down. Now I can assure your grace that I have ten times more to report, and you must believe me. I have said the Battas are not a

bad people, and I still think so, notwithstanding they eat one another, and relish the flesh of a man better than that of an ox or a pig. You must merely consider that I am giving you an account of a novel state of society. The Battas are not savages, for they write and read, and think full as much, and more than those who are brought up at our Lancasterian and national schools. They have also codes of laws of great antiquity, and it is from a regard for these laws, and a veneration for the institutions of their ancestors, that they eat each other; the law declares that for certain crimes, four in number, the criminals shall be eaten ALIVE. The same law declares also, that in great wars, that is to say, one district with another, it shall be lawful to eat the prisoners, whether taken alive, dead, or in their graves. In the four great cases of crimes the criminal is also duly tried and condemned by a competent tribunal. When the evidence is heard, sentence is pronounced, when the chiefs drink a dram each, which last ceremony is equivalent to signing and sealing with us. Two or three days then elapse to give time for assembling the people, and in cases of adultery it is not allowed to carry the sentence into effect, unless the relations of the wife appear and partake of the feast. The prisoner is then brought forward on the day appointed, and fixed to a stake with his hands extended. The husband, or party injured, comes up and takes the first choice, generally the ears; the rest then, according to their rank, take the choice pieces, each helping himself according to his liking. After all have partaken, the chief person goes up and cuts off the head, which he carries home as a trophy. The head is hung up in front of the house, and the brains are carefully preserved in a bottle for purposes of witchcraft, &c. In devouring the flesh, it is sometimes eaten raw, and sometimes grilled, but it must be eaten upon the spot. Limes, salt, and pepper, are always in readiness, and they sometimes eat rice with the flesh, but never drink toddy or spirits; many carry bamboos with them, and filling them with blood drink it off. The assembly consists of men alone, as the flesh of man is prohibited to the females: it is said, however, that they get a bit by stealth now and then. I am assured, and really do believe, that many of the people prefer human flesh to any other; but notwithstanding this *penchant* they never indulge the appetite except on lawful occasions. The palms of the hands, and the soles of the feet, are the delicacies of epicures! On expressing my surprise at the continuance of such extraordinary practices, I was informed that formerly it was usual for the people to eat their parents when they were too old for work. The old people selected the horizontal branch of a tree, and quietly suspended themselves by their hands, while their children and neighbours, forming a circle, danced round them, crying out, 'When the fruit is ripe, then it will fall.' This practice took place during the season of limes, when salt and pepper were plenty; and as soon as the victims became fatigued and could hold on no longer, they fell down, when all hands cut them up, and made a hearty meal of them. This practice, however, of eating the old people has been abandoned, and thus a step in civilisation has been attained, and, therefore there are hopes of future improvement. This state of society you will admit to be very peculiar. It is calculated, that certainly not less than from sixty to one hundred Battas are thus eaten in a year in times of peace."

"It is the universal and standing law of the

Battas, that death by eating shall be inflicted in the following cases. 1st, for adultery. 2d, for midnight robbery; and, 3d, in wars of importance, that is to say, one district against another, the prisoners are sacrificed. 4th, for intermarrying in the same tribe, which is forbidden from the circumstance of their having ancestors in common; and, 5th, for treacherous attack on a house, village, or person. In all the above cases it is lawful for the victims to be eaten, and they are eaten alive, that is to say, they are not previously put to death.

The brains belong to the chief, or injured party, who usually preserves them in a bottle, for purposes of witchcraft, &c. They do not eat the bowels, but like the heart; and many drink the blood from bamboos. The palms of the hands and the soles of the feet are the delicacies of epicures. Horrid and diabolical as these practices may appear, it is no less true, that they are the result of much deliberation among the parties, and seldom, except in the case of prisoners in war, the effect of immediate and private revenge.

I was very particular in my inquiries whether the assembly were intoxicated on occasions of these punishments. I was assured it was never the case. The people take rice with them, and eat it with the meat, but no tuah is allowed. The punishment is always inflicted in public. The men alone are allowed to partake, as the flesh of man is prohibited to the women (probably from an apprehension they might become too fond of it). The flesh is not allowed to be carried away from the spot, but must be consumed at the time. I am assured that the Battas are more attached to these laws than the Mahomedans are to their Koran.

And with these strange rites we must close for the present.

The Dominie's Legacy. By the Author of the "Sectarian." 3 vols. 12mo. London, 1830. Kidd.

Or late years, Scotland has been to fiction quite its land of Canaan; and truly the tribe of authors have gone in and taken possession. Sir Walter Scott went first, and, with a two-handed sword, made both past and present his own—the past most exclusively; and though,

"Sweet Tweed, along thy silver side
The glaring bale-fires blaze no more—
No longer steel-clad warriors ride
Along thy wild and willow'd shore;"

even the most wilful man of business, the most thoughtless traveller, has some stirring stanza, some striking scene of gallant borderer or old romance, haunting those most prosaic of decks—steam vessels:—the days gone by, both as novelist and poet, are his own. Touching the present, he has, if not rivals, at least partners, near his throne. Wilson has flung over pastoral life in Scotland all the poetical beauty of his own imaginative tenderness; while Galt, in painting the every-day occurrences of actual life, has blended humour and pathos as they are actually blended in the common smiles and tears of every passing week. Other writers, if not so entirely Scottish, have yet sojourned in the land, and to some purpose. Among Lockhart's works, his *Adam Blair*—one of the most powerful portraits of guilt and sorrow ever depicted; and *Matthew Wald*, one of the most striking mental histories that ever laid bare the workings of a proud and passionate spirit—belong to the northern school: the admirable Glasgow scenes in *Cyril Thornton* will be familiar to every reader; and we close the list with

the names of Hogg—whose tales of rustic life are truly a "shepherd's calendar;" or, when taken from the olden chronicles, often powerful, always original, though frequently coarse, nay, sometimes absurd, may be called the tragic-comedy of historical novels;—and Allan Cunningham—whose maritime imagery and fairy-touched superstitions give his tales a character peculiarly their own. The writer of the work before us is entirely Scotch; and his pages are pictures from scenes whose impress of truth tell he has taken them as an eye-witness; and many are rich in quiet, simple pathos, which is evidently his forte. Of the tales, our favourites are "Minister Tam"—an over true sketch of the difficulties of a young man, in the lower class of life, brought up to the church, and hopelessly striving through his life of poverty and privation. "Mary Ogilvie" is a very sweet narrative of the affections, and very original in its situations; and "My Married Life" has all the excellence of a well-told truth to recommend it. But the following sketch of the elevation of a rustic beauty, and its consequences, will best suit our limits.

"The gentleman," as her sister used to tell afterwards, 'was perfectly ill, and smitten at once about our Kate. He was not able,' she said, 'to take the least rest, but was down constantly about us for weeks; and then he got to talking to and walking with Kate, she linking arm in his beneath the hill, just as it had been Sir Michael Stewart and my lady; and then such presents as he used to bring for her, bought in the grand shop of Bailie Macnicol, at Greenock; gowns, and shawls, and veils, and fine chip hats, never speaking of ribands, an' lace edging, an' mob caps—perfect beautiful.' The whole of the other fishermen's daughters became mad with envy of poor Kate, and admiration of her new dress, which some said was mostly bought by her father, after all, who wanted to have his daughter made a lady of; and now nothing was heard in the hamlet but murmurings and discontented complaints; every girl looking at herself in the little cracked glass that her father used to shave by, to see if she were pretty, and wishing and longing, not only for a lover of her own, but even for a gentleman. So, as matters grew serious, and the gentleman was fairly in love, old Martin M'Leod, who looked sharply after Kate, behaved to have sundry conversations with the gentleman about her; and masters being appointed to teach her right things, which the fisher folks never heard of, but which were to turn her into a lady, Kate and the gentleman after a time were actually married in Greenock new church, and set off for London, or some other grand place, to live where the king and all the great people lived, and to drink wine and wheel about in a carriage for evermore."

"Nothing, therefore, could be talked of wherever Flora M'Leod went, but about 'my sister Kate;' and she was quite in request every where, because she could talk of the romantic history and happy fortune of her lucky sister. Mrs. Pounteney's house in London, therefore, Mrs. Pounteney's grand husband, and Mrs. Pounteney's coach, excited the admiration and the discontent of all the fishermen's daughters, for many miles round this romantic sea coast, and these quiet cottages under the hills, where the simple people lived upon their fish, and did not know that they were happy. Many a long summer's day, as the girls sat working their nets on a knoll towards the sea, the sun that shone warm upon their indolent limbs on the grass, and the breeze that blew from the Firth, or swept

round from the flowery woods of Ardgowan, seemed less grateful and delicious, from their discontented imaginings about the fortune of Mrs. Pounteney; and many a sweet and wholesome supper of fresh boiled fish was made to lose its former relish, or was even embittered, by obtrusive discourse about the fine wines and the gilded grandeur of 'my sister Kate.' Even the fisher lads in the neighbourhood, fine fearless youths, found a total alteration in their sweethearts; their discourse was not relished, their persons were almost despised; and there was now no happiness found for a fisherman's daughter but what was at least to approach to the state of grandeur and felicity so fortunately obtained by 'my sister Kate.' The minds of Kate's family were so carried by her great fortune, that vague wishes and discontented repinings followed their constant meditations upon her lucky lot. Flora had found herself above marrying a fisherman; and a young fellow, called Bryce Cameron, who had long waited for her, and whose brother, Allan, was once a sweetheart of Kate's herself, being long ago discarded; and she not perceiving any chances of a gentleman making his appearance to take Bryce's place, became melancholy and thoughtful; she began to fear that she was to have nobody, and her thoughts ran constantly after London and Mrs. Pounteney. With these anxious wishes, vague hopes began to mix of some lucky turn to her own fortune, if she were only in the way of getting to be a lady; and at length she formed the high wish, and even the adventurous resolve, of going all the way to London, just to get one peep at her sister's happiness.

"On a sofa near the window sat a neat youthful figure, extremely elegantly formed, but petite, with a face that need not be described further than that the features were small and pretty, and that as a whole it was rich in the nameless expression of simple beauty. Her dress could not have been plainer, to be of silk of the best sort; but the languid discontent, if not melancholy, with which the female—yet quite in youth—gazed towards the window, or bent over a little silk netting, with which she carelessly employed herself, seemed to any observer strange and unnatural at her time of life. At a table near the fire was seated a woman almost the perfect contrast to this interesting figure, in the person of Mr. Pounteney's eldest sister, a hard-faced, business-like person, who, with pen and ink before her, seemed busy among a parcel of household accounts, and the characteristic accompaniment of a bunch of keys occasionally rattling at her elbow. The servant approached, as if fearful of being noticed by the 'old one,' as he was accustomed to call Miss Pounteney, and in a half whisper intimated to the little figure that a female wanted to see her. 'Eh! what!—what is it you say, John?' cried the lady among the papers, noticing this manœuvre of the servant. 'Nothing, madam; it is a person that wants my lady.' 'Your lady, sirrah!—it must be me!—Eh! what?' 'No, madam; she wants to see Mrs. Pounteney particularly.' 'Ah! John,' said the little lady on the sofa, 'just refer her to Miss Pounteney. There is nobody can want me.' 'Wants to see Mrs. Pounteney particularly!' resumed the sister-in-law; 'how dare you bring in such a message, sirrah?—Mrs. Pounteney particularly, indeed! Who is she, sirrah?—who comes here with such a message while I am in the house?' 'You must be mistaken, John,' said the little lady, sighing, who was once the lively Kate M'Leod of the fishing

cottage in Scotland; 'just let Miss Pounteney speak to her. You need not come to me.' 'No, madam,' said the servant, addressing Miss Pounteney—the natural pertness of his situation now returning to overcome his dread of the *ould one*—'this young person wants to see my mistress directly, and I have put her into her dressing-room: pray ma'am, go,' he added, respectfully, to the listless Kate. 'Do you come here to give your orders, sirrah?' exclaimed Miss Pounteney, rising like a fury, and kicking the footstool half way across the room; 'and to put strange people, of your own accord, into any dressing-room in this house! and to talk of your *mistress*, and wanting to speak to her directly and privately, while I am here! I wonder what sister Becky would say, or Mr. Pounteney, if he were at home!' The 'ould one's' wrath being now aroused, she next diverged into a tirade of abuse of John, for various crimes and misdemeanours, with which her examination of the documents before her furnished matter of accusation against him, on household matters, and into which she contrived to include the trembling little victim on the sofa. While she was at the height of this, her sister Becky entered the room, and as usual helped up the brawl, or rather added fuel to the angry storm with which she raged against the man, who listened with the true sneer of a lackey made insolent by unladylike abuse, and also against the unoffending and melancholy Kate, who bore it all with a look of hopeless resignation. John, however, coxcomb as he sometimes was, had too much natural gallantry not to feel strongly on the part of his oppressed mistress, and too much common sense not to see the misery of a house divided against itself; besides, he hated his two real mistresses as much as he loved the interesting stranger who ought to have been such. Without taking notice, therefore, of all the accusations and abuse thrown upon him, he stepped up again to the little figure on the sofa, and begged of her to see the young person who waited for her. 'I'll have no whispering here,' exclaimed Miss Pounteney, coming forward in wrath. 'What is the meaning of all this, Kate?—Who is this person in your dressing-room?—I insist upon knowing: I shall let my brother know all about this secrecy.' 'Who is it, John? Do just bring her here, and put an end to this,' said Kate, imploringly, to the man. 'Madam,' said John at last to his trembling mistress, 'it is your sister!' 'Who, John?' cried Kate, starting to her feet; 'my sister Flora!—my own sister, from Clyde side!—speak, John—are you sure?' 'Yes, madam, your sister from Scotland.' 'Oh, where is she—where is she?—let me go.' 'No, no, you must be mistaken, John,' said the lady with the keys, stepping forward to interrupt the anxious Kate. 'John, this is all a mistake,' she added, smoothly; 'Mrs. Pounteney has no sister—John, you may leave the room;' and she gave a determined look to the other sister, who stood astonished. The moment the servant left the room, Miss Pounteney came forward, and stood in renewed rage over the fragile, melancholy Kate, and burst out with, 'What is this, Kate?—Is it really possible, after what you know of my mind, and all our minds, that you have dared to bring your poor relations into my brother's house?—that it is not enough that we are to have the disgrace of your mean connexions, but we are to have your sisters and brothers to no end coming into the very house, and sending up their beggarly names and designations by the very servants! Kate, I must not permit this: I will not—I

shall not!' and she stamped with rage. 'Oh, Miss Pounteney,' said Kate, with clasped hands, 'will you not let me go and see my sister?—Will you just let me go and weep on the neck of my poor Flora? I will go to a private place—I will go to another house, if you please—I will do any thing when I return to you, if I ever return; for I care not if I never come into this unhappy house more!' and uttering this almost with a shriek, she burst past the two women, and ran through the rooms to seek her sister. Meantime, Flora had sat so long waiting, without seeing her sister, that she began to feel intense anxiety; and fancying her little Kate wished to forget her because she was poor, had worked herself up into a resolution of assumed coldness, when she heard a hurried step, and the door was instantly opened. Kate paused for a moment after her entrance, and stood gazing upon the companion of her youth with a look of such passionate joy, that Flora's intended coldness was entirely subdued; and the two sisters rushed into each other's arms in all the ecstasy of sisterly love. 'Oh, Flora, Flora! my dear happy Flora!' cried Kate, when she could get words, after the first burst of weeping; 'have you really come all the way to London to see me?—poor me!' and her tears and sobs were again like to choke her. 'Kate, my dear little Kate!' said Flora, 'this is not the way I expected to find you. Do not grieve so dreadfully; surely you are not happy, Kate!'

'But, Kate, surely your husband would not behave so bad as to cast up to you that your father was a fisherman, when he took you from the bonnie seaside himself, and when he thought himself once so happy to get you?' 'Alas! he does indeed!—too often—too often; when he is crossed abroad, and when his sisters set him on; and that is very mean of him; and it so humbles me, Flora, when I am sitting at his table, that I cannot lift my head; and I am so sad and so heart-broken among them all!' 'Bless me! and can people be really so miserable,' said Flora, simply, 'who have plenty of money, and silk dresses to wear every day they rise?' 'It is little you know, my happy Flora, of artificial life here in London,' said Kate, mournfully. 'As for dress, I cannot even order one but as my sister-in-law chooses; and as for happiness, I have left it behind me on the beautiful banks of the Clyde. Oh that I were there again!' 'Poor little Kate!' said Flora, wistfully looking again in her sister's face; 'and is that the end of all your grand marriage, that has set a' the lasses crazy, from the Fairly Roads to Gourrock Point. I think I'll gang back and marry Bryce Cameron, after a'.' 'Is Allan Cameron married yet?' said Kate, sadly. 'When did you see blithe and bonnie Allan Cameron?' 'Alas! the day!' 'He gave me this brooch to return to you, Kate,' said Flora, taking the brooch out of her bosom. 'I wish he had not given it to me for you, for you're vexed enough already.' 'Ah! well you may say I am vexed enough,' said she, weeping, and contemplating the brooch. 'Tell Allan Cameron that I am sensible I did not use him well—that my vain heart was lifted up; but I have suffered for it—many a sad and sleepless night I have lain in my bed, and thought of the delightful days I spent near my father's happy cottage in Scotland, and about you, and about Allan. Alas! just tell him not to think more of me; for I am a sad and sorry married woman, out of my own sphere, and afraid to speak to my own people, panting my heart out, and dying by inches, like the pretty silver fish that floun-

dered on the hard stones, after my father had taken them out of their own clear water.' 'God help you, Kate!' said Flora, rising; 'you will break my heart with grief about you. Let me out of this miserable house! Let me leave you and all your grandeur, since I cannot help you; and I will pray for you, my poor Kate, every night at my bed-side, when I get back to the bonnie shore of Argyle shire.'

'Many were the congratulations, and more the inquiries, when they met Flora, lumbering homewards, with her bundle and her umbrella, weary, and looking anxiously out for her own sweet cottage by Clyde side. 'Ah, Flora! is this you!' cried the whole at once; 'and are you really here again—and how is your sister, and all the other great people in London? and, indeed, it is very good of you not to look the least proud, after coming from such a grand place!' With such congratulations was Flora welcomed again among the light-hearted fisher-people in the west of Scotland. But it was observed, that her tone was now quite altered, and her own humble contentment had completely returned. In short, to bring our story to a close, she was shortly after married to Bryce Cameron, and various other marriages soon followed; for she gave such an account of what she had seen with her eyes, that a complete revolution took place in the sentiments of the whole young people of the neighbourhood. It was observed, in the hamlet, that the unhappy Mrs. Pounteney was never named, after this, by any but with a melancholy shake of the head; the ambition of the girls to get gentlemen seemed quite extinguished; and Flora, in time, began to nurse children of her own, in humble and pious contentment.'

We should compare the feelings excited in these pages to gazing on a series of rustic landscapes and simple home scenes. Need we recommend them further to our readers?

The Cabinet Cyclopædia: conducted by the Rev. Dionysius Lardner, LL.D., &c. &c. The History of Scotland, Vol. II. By Sir Walter Scott. London, 1830. Longman and Co.

A POPULAR History of Scotland is here completed in two volumes, under the name of an author which is a sufficient passport to general circulation. In such a work, the chief inquiries which present themselves to the reviewer, are to note what are the opinions of a person so high in literature as Sir Walter Scott upon prominent and disputed points in the annals of his country, and what new lights, if any, he has been able to throw upon the events of bygone times. To the former, therefore, we shall advert in the few extracts we have chosen; and of the latter we may content ourselves with saying, that some of the curious reprints of the Bannatyne Club are of considerable avail, and that Tytler's excellent *History of Scotland*,* of which three volumes are now before the public, is a most valuable authority to have been consulted, and has rendered essential service in this instance. Without further preface we begin our specimens with a short paragraph descriptive of the state of the country after the fatal battle of Flodden.

'The alarm which followed upon this melancholy event through the whole kingdom of Scotland was universal and appalling; but fortunately those who had to direct the energies of

* Tytler's History, 3 vols. 8vo. published at Edinburgh. The last volume reached us only a few weeks since; and we take this opportunity (until more maturely prepared to enter upon a regular notice of the work) to recommend it as one of the most impartial and sound works in the English language.

the state, under circumstances so adverse, were composed of a metal competent to the task. The commissioners who exercised the power of the magistracy of Edinburgh—for the lord provost and magistrates in person had accompanied the king to the fatal field—set a distinguished example of resolution. A proclamation is extant, in which, speaking of the misfortune of the king and his host as a rumour of which there was yet no certainty, they appointed the females of respectability to pass to church, those of the lower rank to forbear clamouring and shrieking in the streets, and all men capable of bearing arms to take their weapons, and be ready, on the first tolling of the great bell of the city, to attend upon the magistrates, and contribute to the defence of the town. It is the language of Rome when Hannibal was at the gates. The victorious English were therefore expected to appear shortly before the walls of the metropolis; but Surrey's army had been summoned together for defending their own frontier—not for the invasion of Scotland. The crown vassals did not remain in the field after their term of service had been rendered; and though the victory was gained, yet a loss of at least four thousand men had thinned the ranks of the conquerors. The absence of Henry VIII. prevented any vindictive measures, which he was likely enough to have taken, on finding the kingdom of his late brother by the recent defeat exposed to receive its doom at the hand of a conqueror. A general council of the Scottish nobles was convoked at Perth (October 1513), to concert what national measures ought to be adopted for the government of the kingdom at this exigency. The number of the nobles who gave attendance was few, and the empty seats and shortened roll gave melancholy evidence of the extent of the late loss."

Of the famous reformer John Knox, Sir Walter thus speaks:—

"Thirty years had elapsed since the martyrdom of Patrick Hamilton for heresy; and during that period the Protestant doctrines, obvious as they were to the most ordinary capacities, had risen into that estimation which sense and firmness will always ultimately attain over craft and hypocrisy. They were promulgated by many daring preachers, who, with rude but ready eloquence, averred the truths which they were ready to seal with their blood. Amongst these, the most eminent was John Knox, a man of a fearless heart and a fluent eloquence; violent, indeed, and sometimes coarse, but the better fitted to obtain influence in a coarse and turbulent age,—capable at once of reasoning with the wiser nobility, and inspiring with his own spirit and zeal the fierce populace. Toleration, and that species of candour which makes allowance for the prejudices of birth or situation, were unknown to his uncompromising mind; and this deficiency made him the more fit to play the distinguished part to which he was called. It was not alone the recluse and the solitary student that listened to these theological discussions;—men of the world, and those engaged in the affairs of life, lent an attentive ear to arguments against the doctrines of Rome, and declamations exposing their ambition, pride, and sensuality. The burgher and the peasant were encouraged to appeal to the word of God itself from those who called themselves his ministers, and each was taught to assume the right of judging for himself in matters of conscience, and at the same time encouraged to resist the rapacity with which church dues were exacted in the course of life,

and even in the hour of death. The impoverished noble learned to consider that the right of the church to one half at least of the whole land of Scotland was an usurpation over the lay proprietor; and the prospect of a new road to heaven was not the less pleasing that it promised, if trod courageously, to lie through paths of profit upon earth. The older generation had listened but slowly and unwillingly to a creed which shocked the feelings of awe and reverence for the practices of worship in which they had been educated; but the younger, who had risen into life while the discussions were common and familiar topics, embraced the reformed doctrines with equal zeal and avidity."

This forcible and well-written passage appears to us to bear more evidently the stamp of Sir Walter Scott's hand than many other parts, where the task of compilation is less carefully performed. In a subsequent passage, he repeats the astounding fact, that half the kingdom belonged to the church! and we cannot wonder, when so enormous a booty came to be shared among the fierce and greedy aristocracy of the age, with a provision for the reformed worship, that they should differ extremely as to their relative proportions.

"The presbyterian system (observes the author) was, in its church government, widely distinguished from that of all countries which, renouncing the religious doctrines of the Roman clergy, had retained their hierarchy, whether in whole or in part. Invented in a republican country, the presbyterian government was entirely unconnected with and independent of the civil government of the state, and owned no earthly head. The church was governed in the extreme resort by the general assembly of the church, being a convocation of the clergy by representation, together with a certain number of the laity, admitted to sit and vote with them, as representing the Christian community, under the name of lay elders. In the original sketch of the Scottish church discipline provision was made for certain persons named superintendents, who were intrusted, as their name implies, with the spiritual power of bishops. A digest of the forms of the church, called the Book of Discipline, was willingly received and subscribed to by the leaders of the congregation, the lay reformers offering no objection to any thing which the preachers proposed, whether respecting the doctrines of the church or the forms by which it was to be governed. But though the clergy and laity went thus far hand in hand, there was a point at which their views and interests parted. This was upon the mode in which the revenue of the church of Rome should be disposed of. No less than one half of the land in the kingdom of Scotland, and that by much the more valuable, had, one way or other, been engrossed by the popish clergy; and the lay nobles, outstripped by them in wealth, and often in court favour, envied their large revenues, at least as much as they abhorred their doctrines and disliked their persons. The hope of engrossing the principal share in so rich a plunder was probably looked forward to by the nobles as a compensation for the destruction of the old form of church government, which presented so many good places of retreat for sons, legitimate or natural, and near relations otherwise not easily provided for in so poor a country. Having seen this source of influence destroyed, they were desirous in exchange to secure the funds out of which it had arisen; and their surprise and displeasure were great when the presbyterian clergy preferred their claim for a

share. Many of the aristocracy had already secured portions of the patrimony of the church by feus, leases, and other modes of alienation exercised by the Catholic clergy, who, being still in lawful possession of the lands, were easily induced to sell or otherwise dispose of them to their lay friends; and without meaning to bring a charge of self-intended greediness against the whole body of Scottish laymen, distinguished as promoters of the reformation, we may fairly say that there was a large majority whose zeal for their own interest equalled at least that which they felt for the Protestant doctrines. Thus determined on their own private views, it was with the utmost reluctance the Scottish statesmen were induced to listen to a proposal, framed on a report of the reformed clergy, that the church revenues should be divided into three shares or portions, to be applied, 1. To the decent support of the clergy; 2. To the encouragement of learning, by the foundation of schools and colleges; and, 3. To the support of the poor of the realm. Maitland of Lethington asked with a sneer, whether the nobility of Scotland were now to turn hodge-podgers, to toil at the building of the kirk? Knox answered, with his characteristic determination, that he who felt dishonoured in aiding to build the house of God, would do well to look to the security of the foundations of his own. But the nobles finally voted the plan to be a 'devout imagination, a well-meant but visionary system, which could not possibly be carried into execution.' At a later period the parliament were in a manner shamed into making some appointment for the clergy, payable out of the tithes which either remained in the hands of the bishops and abbots of the Scottish church, or had fallen into the hands of lay improprators. By this arrangement the bishops, abbots, &c. were allowed to subsist as an order of proprietors, although deprived of all ecclesiastical dignity or office in the reformed church; and their possession of the church revenues afforded the means by which the ecclesiastical possessions were transmitted to the lay nobility by sale, lease, and other modes of alienation. The general regulation of parliament bore, that the church property, whether in the hands of the bishops or of lay titulars, as the lay improprators were called, should be liable to be taxed to the extent of one third of their amount, for the support of the Protestant clergy; and a committee was appointed to *modify*, as it was called, the especial stipends payable in every individual case, reserving by far the greater proportion of the fund in reversion to the prelate possessor or lay titular. The obvious selfishness of these enactments gave just offence to the clergy. John Knox, deeply incensed at the avarice of the nobility, pronounced from the pulpit of Edinburgh, that two parts of the church revenue were bestowed on the devil, and a third divided between God and the devil. A hundred marks Scottish (not six pounds sterling) was the usual allowance modified to the minister of a parish: some parishes were endowed with a stipend of thrice that amount; and the whole sum allowed for the maintenance of the national church, consisting of a thousand parishes, was about three thousand five hundred pounds a year, which paltry endowments were besides irregularly paid, and very much begrudged. When it is considered how liberal the ancient kings and governors of Scotland had been to the church of Rome, it appears that in this point, as in all others of doctrine and discipline, the Scottish reformers had held a line of conduct diametrically opposite to that pursued by

their Catholic ancestors. This unkindly parsimony towards themselves was the more acutely felt by the Protestant preachers, as the principal lords of the congregation, and the Lord James of Saint Andrew's himself, were the persons by whom these miserable stipends were modified. 'Who would have thought,' said the ardent Knox, 'that when Joseph ruled in Egypt, his brethren would have come down thither for corn, and returned with their sacks empty? Men would have thought that Pharaoh's storehouse would have been emptied ere the sons of Jacob were placed in risk of starving for hunger.' Wisheart of Pittarrow, a zealous reformer, was appointed comptroller, to levy and pay the allotted stipends; but as the poor ministers complained to heaven and earth that they were not able to obtain payment even of the small pittance allowed them, it became a common phrase to bless the good laird of Pittarrow as a sincere professor, but bid the devil receive the comptroller as a greedy extortioner. Such were the original regulations of the presbyterian church of Scotland, which has now subsisted, with short interruptions, for more than three centuries, and set an example, with few exceptions, of zealous good men actually submitting to that indigence which had been only talked of by the monks and friars, and labouring in their important duties for conscience' sake, not for gain. Their morals are equal to those of any church in the world, and superior to most. As in the usual course of their studies they are early transferred from the university to the pulpit, the Scottish church has not produced so many deep scholars or profound divines as those of the sister kingdom, whose colleges and fellowships afford room and opportunity for study till the years of full intellect are attained. On the other hand, few instances occur in which a Scottish minister does not possess a scholar-like portion both of profane learning and theological science. In the earlier days of the church the presbyterian clergy were hurried into some extremes, from their ardent desire to oppose diametrically their doctrines and practice to those of Rome, when it had been better to have conformed to the ancient practices. Because the Catholic church demanded a splendid ritual, prescribed special forms of prayer, and occupied superb temples, the Scottish kirk neglected the decencies of worship, and the solemn attitude of devotion which all men assume in the closet; and the vulgar audience reproached the preachers who shewed so much anxiety to discharge their office as to commit their discourses to writing previous to delivering them. Because the Catholic priests easily granted absolution for such offences as their hearers brought in secret to the confessional, the kirk insisted upon performance of public and personal penance, even in cases which were liable to harden the feelings of the criminal, to offend the delicacy of the congregation, and to lead to worse consequences. Instead of the worldly pomp and circumstance which the church of Rome assembled around her, the reformed preachers could only obtain eminence by observing an austere system of morals themselves, and exacting the same from others,—a practice which in extreme cases might occasionally lead to hypocrisy and spiritual tyranny. Lastly, as they disclaimed all connexion with the state, the Scottish divines could not be charged, like the papist clergymen, with seeking the applause of monarchs, and a high place in courts; but they cannot in the early ages of the church be acquitted of interfering with the civil government in cases where they pretended that reli-

gion was connected with it (a connexion easily discovered, if the preacher desired to find it), and so dedicating to politics the time and reasoning which were due to religion. The current of ages, however, and the general change of manners, have in a great measure removed those errors, imputable to the Scottish church, and incidental to every human institution, which arose from superabundant zeal; and it is hoped and believed, that while some excesses have been corrected and restrained, it is, as a national church establishment, still animated by the more refined and purer qualities of fervid devotion."

We have marked a few extracts for our next.

The Waverley Novels, Vol. X. Old Mortality, Vol. II. Edinburgh, Cadell and Co.: London, Simpkin and Marshall.

It is with great sorrow we have heard, only within the last week, of the indisposition of the author of *Old Mortality*;—the most remote indication that he too is mortal, must alarm and grieve the world. But we trust it is only a slight passing cloud; and that we may yet look for many a delighted hour to the pen of the mighty Enchanter of the North.* The present volume, continuing the admirable tale, is adorned by a spirited battle-scene by Cooper, and a vignette whole-length portrait of the extraordinary individual who gives a name to the novel, by Wilkie: both are excellent. With regard to the literary additions, we have only to observe that they are curious, though not necessarily numerous. The following may serve as examples:

"John Grahame of Claverhouse.—This remarkable person united the seemingly inconsistent qualities of courage and cruelty, a disinterested and devoted loyalty to his prince with a disregard of the rights of his fellow-subjects. He was the unscrupulous agent of the Scottish privy council in executing the merciless severities of the government in Scotland during the reigns of Charles II. and James II.; but he redeemed his character by the zeal with which he asserted the cause of the latter monarch after the revolution, the military skill with which he supported it at the battle of Killiecrankie, and by his own death in the arms of victory. It is said by tradition that he was very desirous to see, and be introduced to, a certain Lady Elphinstoun, who had reached the advanced age of one hundred years and upwards. The noble matron, being a staunch whig, was rather unwilling to receive Claver's, (as he was called from his title), but at length consented. After the usual compliments, the officer observed to the lady, that having lived so much beyond the usual term of humanity, she must in her time have seen many strange changes. 'Hout na, sir,' said Lady Elphinstoun, 'the world is just to end with me as it began. When I was entering life, there was ane Knox deaving us a' with his *clavers*, and now I am gauging out, there is ane Claver's deaving us a' with his *knocks*.' *Clavers* signifying, in common parlance, idle chat, the double pun does credit to the ingenuity of a lady of a hundred years old.

"As the skirmish of Drumclog has been of late the subject of some inquiry, the reader may be curious to see Claverhouse's own account of the affair, in a letter to the Earl of Linlithgow, written immediately after the action. This gazette, as it may be called,

* We rejoice to see, from the latest Edinburgh Journals, that the worthy baronet had been but slightly indisposed, and was completely restored to health.

occurs in the volume called *Dundee's Letters*, printed by Mr. Smythe of Methven, as a contribution to the Bannatyne Club. The original is in the library of the Duke of Buckingham. Claverhouse, it may be observed, spells like a chambermaid.

"My Lord,—Upon Saturday's night, when my Lord Rosse came into this place, I marched out, and because of the insolvency that had been done tue nights before at Ruglen, I went thither and inquired for the names. So soon as I got them, I sent our partys to sease on them, and found not only three of those rogues, but also ane intercomend minister calling King. We had them at Strevan about six in the morning yesterday, and resolving to convey them to this, I thought that we might make a little tour to see if we could fall upon a conventicle; which we did, little to our advantage; for when we came in sight of them, we found them drawn up in batell, upon a most advantageous ground, to which there was no coming but through mosses and lakes. They wer not preaching, and had got away all there women and shildring. They consisted of four battaillons of foot, and all well armed with fusils and pitchforks, and three squadrons of horse. We sent both partys to skirmish, they of foot and we of dragoons; they run for it, and sent down a battaillon of foot against them; we sent threescore of dragoons, who made them run again shamfully; but in end they perceiving that we had the better of them in skirmish, they resolved a generall engagement, and immediately advanced with there foot, the horse following; they came throught the lotche; the greatest body of all made up against my troupe; we kepted our fyre till they wer within ten pace of us: they received our fyr, and advanced to shok; the first they gave us broght down the Coronet Mr. Crawford and Captain Bleith, besides that with a pitchfork they made such an opening in my rone horse's belly, that his guts hung out half an elle, and yet he caryed me af an myl; which so discouraged our men, that they sustained not the shok, but fell into disorder. There horse took the occasion of this, and pursued us so hotly, that we had no tym to raly. I saved the standarts, but lost on the place about eight or ten men, besides wounded; but the dragoons lost many mor. They ar not com esly af on the other side, for I saw several of them fall bfore we cam to the shok. I mad the best retraite the confusion of our people would suffer, and I am now laying with my Lord Rosse. The toun of Strevan drew up as we was making our retraite, and thocht of a pass to cut us off; but we took courage, and fell to them, made them run, leaving a doussain on the place. What these rogues will dou yet I know not, but the contry was flocking to them from all hands. This may be counted the beginning of the rebellion, in my opinion.—I am, my lord, your lordship's most humble servant, J. Grahame.

"My lord, I am so wearied, and so sleepy, that I have wryten this very confusedly."

We are happy to add that this series still proceeds most prosperously—the whole edition will indeed be a very compact, convenient, beautiful, and cheap publication.

The Last Days of a Philosopher: Consolations in Travel. By Sir Humphry Davy. 12mo. pp. 281. London, 1830. J. Murray.

COMPOSED during a period of sickness and pain, this little volume reflects a pleasing light on the morality of its deceased author; and will be perused both with satisfaction and

advantage by every well-disposed reader. It combines, in an eminent degree, religious feelings and inculcation, with philosophical and natural remarks; and a sort of calm melancholy pervading the whole, imparts a peculiar interest to its pages. Having thus generally recommended it to the attention it merits, we shall simply annex a couple of extracts, as examples of its style and character.

Description of the Proteus.—"At first view you might suppose this animal to be a lizard, but it has the motions of a fish. Its head, and the lower part of its body, and its tail, bear a strong resemblance to those of the eel; but it has no fins, and its curious bronchial organs are not like the gills of fishes: they form a singular vascular structure, as you see, almost like a crest, round the throat, which may be removed without occasioning the death of the animal, who is likewise furnished with lungs. With this double apparatus for supplying air to the blood, it can live either below or above the surface of the water. Its fore feet resemble hands, but they have only three claws or fingers, and are too feeble to be of use in grasping, or supporting the weight of the animal; the hinder feet have only two claws or toes, and in the larger specimens are found so imperfect as to be almost obliterated. It has small points in place of eyes, as if to preserve the analogy of nature. It is of a fleshy whiteness and transparency in its natural state; but when exposed to light, its skin gradually becomes darker, and at last gains an olive tint. Its nasal organs appear large, and it is abundantly furnished with teeth; from which it may be concluded that it is an animal of prey. Yet in its confined state it has never been known to eat; and it has been kept alive for many years, by occasionally changing the water in which it was placed. It adds one instance more to the number already known of the wonderful manner in which life is produced and perpetuated in every part of our globe—even in places which seem the least suited to organised existences; and the same infinite power and wisdom which has fitted the camel and the ostrich for the deserts of Africa—the swallow, that secretes its own nest, for the caves of Java—the whale for the polar seas—and the morse and white bear for the arctic ice—has given the proteus to the deep and dark subterranean lakes of Illyria—an animal to whom the presence of light is not essential, and who can live indifferently in air and in water—on the surface of the rock, or in the depths of the mud."

Anecdote.—"A very ingenious geological philosopher, now living, was on Etna, and busily employed in making a collection of the lavas formed from the igneous currents of that mountain: the peasants were often troublesome to him, suspecting that he was searching for treasures. It occurred to him to make the following speech to them:—"I have been a great sinner in my youth; and as a penance, I have made a vow to carry away with me pieces of every kind of stone found upon the mountain. Permit me quietly to perform my pious duty, that I may receive absolution for my sins." The speech produced the desired effect: the peasants shouted, 'The holy man, the saint!' and gave him every assistance in their power to enable him to carry off his burden; and he made his ample collections with the utmost security, and in the most agreeable manner."

Histoire de l'Empire de Russie sous Pierre le Grand. Par Voltaire. pp. 378. A Londres, 1830. Chez M. Arnold.

THIS is a very pretty and neat edition of one of Voltaire's most deservedly popular works. The established celebrity of the volume renders criticism, save on its external appearance, nugatory; but as works that live on a settled reputation are sometimes more known than read, we will quote the following touching reply, in hopes that it may have escaped some of our readers' memory, as it had done our own. It alludes to the harsh and overbearing temper of Peter, who, when offended, had neither remorse nor pity. One of the empress's maids had committed a fault, which incensed him to punish her. "The Empress Katherine earnestly implored pardon for her lady in waiting, which the Czar sternly refused; and, angry at her solicitations, in his rage he broke a superb Venetian glass, and, wishing that its fate should be a lesson, said to his wife, 'You see it needs but a blow from my hand, and the mirror returns to its original worthless dust.' Katherine gazed on him sadly for a moment before she replied: 'Yes, you have destroyed the fairest ornament of your palace; think you, therefore, it will be more beautiful?'" This reply reminds us of an anecdote during the French revolution. One of the many victims to popular fury was pursued by the fearful cry of *à la lanterne!* (the lamp-post where the Jacobins were in the habit of stringing up unfortunates). "Well, my friends," exclaimed the man, with true French readiness of reply, "will you then be better lighted?" The mob saved his life.

The Family Library, No. XI. London, J. Murray.

THE first volume of an abridgement of Irving's able *Life of Columbus* is indeed a praiseworthy step in the grand march of rendering excellent and expensive works popular and cheap. Maps, portraits of the truly great Columbus, and Amerigo Vespucci, with other embellishments, enhance the value of this publication; and when we say that it is edited by the original author, we have said enough to shew that it is deserving of especial attention.

Payne and Foss's Catalogue of Foreign Books. 1830.

WHAT a list is here, of nearly eight thousand of the productions of human intelligence, in all languages: most of them valuable, and many of them rare. The glance at such a catalogue is almost enough to inspire the true lover of literature with melancholy; for he feels that, however he may devote his life to study, he must die at last comparatively ignorant of those treasures of knowledge to which he would fain have applied.

A Manual of the Economy of the Human Body in Health and Disease, &c. &c. 12mo. pp. 417. Edinburgh, D. Lizars; London, Whittaker and Co.; Dublin, Curry and Co. To instil the knowledge of self in *propria persona*, is the object of this volume; and it aptly assumes for its motto "*nosce teipsum*." Heretofore, honest folks have quaked themselves upon the data of popular medical books; but it is agreeable to the march of intellect that they should have a knowledge of their anatomy, of the nature of diseases, &c. &c., before they presume to meddle with the nostrums of infallible empirics. Our author, therefore, in a plain and well-meaning book, instructs them

literally how they are made, shews them their functions and animal economy, and gives them much good advice, as well as general information.

ARTS AND SCIENCES.

ROYAL INSTITUTION.

MR. RITCHIE, on a new kind of telegraph proposed by M. Ampère. This telegraph is dependent for its action on the principles of electro-magnetism. That its philosophic character as well as its effects might be clear to the audience, the lecturer first briefly stated the relations which had been discovered to exist between electric currents, whether produced by the ordinary electrical machine or by the voltaic pile and magnets; and particularly dwelt upon the important fact in the present case, of the needle placing itself invariably in a position directly across the wire which carries the electric current. The effect of the helix was then exemplified, in accumulating the power of a great extent of wire, so as to cause it to act simultaneously upon the same needle, and exert a consequent greater force.

The telegraph devised by M. Ampère, and exhibited by Mr. Ritchie, consists of printed letters, fixed in a convenient position, but hidden from view by light screens of card-paper; each of these screens is fixed at the end of a light bar of wood, carrying a magnetic needle, and suspended by a thread; so that when the directive force of the earth's magnetism made the needles point north and south, the screens hid the letters. Under each needle was a coil of wire, resembling the helix in action, and with the ends of which other wires were connected, which led to a distant place, where a small voltaic battery was stationed. By connecting the ends of these wires with the battery, the current from it could be passed through any coil at pleasure: the needle over it immediately became deflected, and the letter instantly came into view.

The proposed plan, therefore, is to have wires laid under the road, communicating from place to place, and made to conduct the electric current from the place where the news is known to that where it is unknown; at the latter place is the alphabet, with, of course, the usual abridgments, &c. A person at one end of the connexion makes contact of the proper wires with a trough, and the person at the other end instantly reads the letters. In this way conveyance would be momentary, and independent of weather, day or night, or any of the contingencies affecting ordinary telegraphic communication. Mr. Ritchie's observations were well received by the audience.

COLLEGE OF PHYSICIANS.

SIR HENRY HALFORD, Bart., the President, in the chair.—A curious instance of *nevus maternus*, in the person of a child, was exhibited by the mother: the child (a male) was covered with numerous spots resembling large moles, of the colour of the giraffe's skin. Two papers were read by Dr. Francis Hawkins, registrar of the College: these were answers to certain statistical questions proposed by the College of Physicians, and related to the climate, soil, population, mortality, disease, and its mode of treatment, at Malta and in the Ionian Isles. The answers were received from Major General Ponsonby and his Excellency the Lord High Commissioner of the Ionian Isles, and laid before the College through the kindness of the Secretary of State. The papers contained much curious information, col-

lected by the medical commissioners of Malta, and the inspector of health for the Ionian Islands. It appears that the mortality at Malta is about two and a half per cent; that of the diseases prevalent there, *tetanus* is particularly common amongst blacksmiths and bakers, and is in these cases almost constantly fatal. Subjoined was an account of a well-arranged medical school which has been opened at Malta. From the other paper we gleaned that the comparative salubrity of the different Ionian Islands varies greatly: it appears that the mortality is about eight in one hundred at Cephalonia; whilst at Corfu it is little more than two, and at Zante it is barely three in the hundred. At Ithaca and Santa Maura some instances occurred of great longevity. Of the natural medicines there in use, many retained the same names they possessed in the days of Theophrastus and other Greek philosophers. From the opposite coast of Epirus many empirics arrive, who appear to perform the more important operations of surgery with instruments entirely of their own invention, with great success! Both at Malta and in the Ionian Isles vaccination is practised.

ANCIENT AND MODERN EGYPT.

Mons. Champollion's Eighteenth Letter.

Thebes (Medinet-Habou), June 30th, 1830.

The great mound of Medinet-Habou may be reached either by taking the road on the plain and crossing the Rhamesseion, the site of the Amenophion (Memnonium) and the calcareous remains of the Menephtheion, the great building erected by the son and successor of Rhames the Great; or by following the little valley, at the entrances of which rises the small temple of Athôr and Thmê.

There, almost buried under the ruins of private dwellings, which have succeeded one another from age to age, are to be found a mass of highly important monuments, which, studied with attention, shew, in the midst of the greatest historical recollections, the state of the arts in Egypt, at all the principal epochs of her political existence. It is in some degree an abridged exposition of monumental Egypt. There are in fact united, a temple belonging to the most brilliant Pharaonic period, that of the earliest kings of the eighteenth dynasty; an immense palace of the period of the conquest; a building of the first decline, on the Ethiopian invasion; a chapel raised under one of the princes who broke the Persian yoke; a propylon of the Greek dynasty; propyla of the Roman epoch; and lastly, in one of the courts of the Pharaonic palace, columns which formerly supported the pinnacle of a Christian church.

A detail, however unimportant, of that which the most curious of these various monuments presents, would lead me too far; I must content myself with a rapid sketch of each of the parts which form this mass of interesting structures; beginning by those which appear on arriving at the mound on the side which fronts the river.

In the first place we meet with a vast enclosure built of fine brown free-stone, little raised above the actual ground, and this is entered by a door, the jambs of which, scarcely overtopping the rude cornice that covers the wall of the enclosure, bear the pedestrian figure of a Roman emperor, whose hieroglyphic legend, inscribed on two united cartouches, is, "The Emperor Caesar-Titus-Ælius-Hadrianus-Antoninus-Pius."

The same prince is also represented on one

of the two side doors of the enclosure, where he is worshipping before the triad of Thebes on the right, and before that of Hermionthis on the left. This is still an additional proof of the perpetual observance of good neighbourhood which these local worships pay to one another.

At the bottom of the enclosure rises a row of six columns, united three and three by inter-columnar walls, which have never received any sculptures. Among the heap of stones which have fallen from the upper parts of this building, the imperial legend already quoted is again visible. The enclosure and the propylon, therefore, belong to the reign of Antoninus Pius. The bad style of the bas-reliefs also shews this.

Crossing the propylon, we arrive at a great pylon, the door of which, ornamented with a cornice, still preserving its colours rather bright, is covered with religious bas-reliefs. The worshipper, Ptolemy Soter II., presents various offerings to the seven great elementary deities, and to the gods of the Theban and Hermionthis nomes.

The wall of the enclosure and the propylon of Antoninus, as well as the pylon of Soter II., exhibited to me one remarkable circumstance; namely, that these modern structures have been built at the expense of an anterior and much more highly important edifice. The stones which form them are covered with the remains of hieroglyphic legends, portions of religious or historical bas-reliefs, such as the heads or bodies of divinities, cars, horses, soldiers, and prisoners of war; and lastly the fragments of a sacred calendar, and (which is legible on a number of stones, either entirely or partially) the prenomen or the name of Rhames the Great. It is not in the least doubtful, to me at least, that these blocks have proceeded from the demolition of the great palace of Sesostris, the Rhamesseion, ravaged a long time ago by the Persians, at the epoch at which, under Ptolemy Soter II. and Antoninus, the propylon and the pylon in question were built.

To the pylon of Soter succeeds a little building of more elegant execution, similar in its plan to the small open building of the Isle of Philæ; but the eight columns which supported it are now razed to the height of the walls of the inter-columns. All the bas-reliefs still existing represent King Nectanebe, of the thirtieth dynasty, the Sebennytic, worshipping the sovereign of the gods, Amon-Ra, and receiving the gifts and the benefits of all the other Theban gods.

This chapel, of the fourth century before Christ, had been supported by a more ancient building, a pylon of moderate extent, the finely proportioned masses of which have suffered in many parts. Erected under the domination of the Ethiopian king Taharaka, in the seventh century before our era, the name, the prenomen, the titles, the praises of that prince, had been represented in the inscriptions and bas-reliefs decorating the faces of the two masses; but at the period at which the Saïtes re-ascended the throne of the Pharaohs, it would appear that, by a general measure, they caused the names of the Ethiopian conquerors to be defaced on all the Egyptian monuments.

I have already noticed the proscription of the name of Sabacon in the palace of Louqsor; the name of Taharaka here suffers a similar outrage. But the hammers have not done their work so well as to prevent the recognition, without difficulty, of the constituent elements in the greater number of the existing car-

touches. Further, the following inscription, relative to the embellishments executed under Ptolemy Soter II., is on the massive of the right:—

"This beautiful repair was made by the king lord of the world, the great descendant of the great gods, he whom Phtha has proved, the living image of Amon-Ra, the son of the sun, the lord of diadems, the ever-living Ptolemy, the god beloved by Isis, the redeeming god (Soter, ΝΤ ΝΟΗΜ), in honour of his father Amon-Ra, who has granted him the periods of panegyrics on the throne of Horus."

It is not useless to compare this pompous legend of the Lagides, having reference to a few changed stones, with the legends which the Ethiopian, the actual founder of the pylon, has caused to be sculptured on the doorcase, and which contain only the following simple formula:—"Long live King Taharaka, the well-beloved of Amon-Ra, the lord of the thrones of the world."

On the two exterior masses of the pylon, this prince, to whom certain historical traditions attribute the conquest of all northern Africa, to the Columns of Hercules, is represented of colossal size, grasping with a vigorous hand the locks, gathered in a group, of vanquished nations, whom he menaces with a kind of club.

Beyond Taharaka's pylon, and in the wall of the north enclosure, two jambs of a door, of rose granite, still remain in their places, covered with legends, carefully executed, and containing the name and the titles of the founder, one of the greatest functionaries of the sacerdotal order, the hierogramatte and prophet Petamenoph. This is the same personage who caused to be dug, towards the entrance of the valley of El-Assasif, the immense and prodigious excavations which travellers admire under the name of the great Syringe.

At length we arrive at the most ancient edifice—that of which the propylon of the Roman epoch, the pylon of the Lagides, Nectanebe's chapel, and the pylon of the Ethiopian king, are only appendages. These various structures were only raised worthily to announce the residence of the king of the gods, and that of the Pharaoh his representative upon earth.

This old monument, which assumes at once the double character of a temple and a palace, is entirely composed of a great sanctuary, surrounded by galleries formed of pillars or columns, and by eight halls of greater or less size.

There are on all the walls sculptures, executed with remarkable correctness, and very highly finished. They are bas-reliefs of the best epoch of the art. The decoration of this edifice also belongs to the reigns of Touthmosis I., Touthmosis II., Queen Amensé, the regent Amenenthé, and Touthmosis III., the Meris of the Greek historians. It was under this last Pharaoh that the greater part of the building was ornamented: the dedications of it are in his name. The following, which is under the right gallery, and one of the best preserved, will give an idea of all the others:

First line. "The life, the powerful Horus, the beloved of Phré, the sovereign of the higher and lower region, great chief of all parts of the world, the resplendent Horus, great by his strength; he who has smitten the nine bows (the nomad nations), the gracious god, the lord of the world, the establishing sun of the world, the son of the sun, Touthmosis, the benefactor of the world, living to-day and for ever."

Second line. "He has caused these structures to be executed in honour of his father Amon-Ra, the king of gods; he has erected to him this great temple, in the western part of the Touthmoseion of Ammon, in fine brown freestone: this is what the ever-living (king) has done."

The greater number of the bas-reliefs decorating the galleries and the rooms of the building, represent this king, Touthmoseis III., paying various homage to the gods, or receiving from them favours and gifts. I will cite only two pictures, sculptured on the wall of the left of the great hall or sanctuary. In the more extensive one, the helmed Pharaoh is conducted by the goddess Hathor and the god Atmou, who take him by the hand towards the mystic tree of life. The king of the gods, Amon-Ra, seated, traces with a pencil the name of Touthmoseis upon the thick foliage, saying, "My son, establisher of the world, I place thy name on the tree Oshet, in the palace of the sun!" This scene passes before the twenty-five secondary divinities worshipped at Thebes, and disposed in two files; at the head of which is the following inscription:—"This is what the other divinities of Toph (Thebes) say: 'Our hearts rejoice at the beautiful building constructed by the sun king, the establisher of the world.'"

LITERARY AND LEARNED.

ROYAL SOCIETY.

THE President in the chair.—Three papers were read, viz., "On the laws of the polarisation of light by repartition," by Dr. Brewster, F.R.S.; "On the action of the second surfaces of transparent plates upon light," also by Dr. Brewster; "On the integuments of the crocodile, with observations on the structure of the rete mucosum," by Thomas Bell, Esq., F.R.S. Sir Jeffery Wyatville, and two gentlemen, were proposed. Among the presents were the following important works:—the 1st vol. of the American translation of Laplace's *Mécanique Céleste*, with a commentary by Dr. Bowditch of Boston; ten charts of the East Indian seas, by Captain Horsburgh; 1st vol. of the Transactions of the Literary and Historical Society at Quebec.

A paper was read, entitled, "On the anatomy and physiology of the internal ear, by T. W. Chevalier, Esq.," communicated by Charles Bell, Esq., F.R.S.

The author denies the correctness of the commonly-received opinion, that sounds are modulated in their passage through the tympanum of the ear; and believes that the vibrations are transmitted without modification to a medullary substance, which he thinks may be regarded as a process of the brain itself. He refers, for the proof of this proposition, to a paper of which he is the writer, published in the 13th vol. of the *Medico-Chirurgical Transactions*; and in which he endeavours to shew that the *malleus* and the *incus* are so closely united by ligaments as to preclude the possibility of their moving as levers upon each other. The author lays it down as a fundamental proposition, that every sound is characterised by three properties, which are quite distinct from one another. The first of these is its degree of loudness; the second its tone; and the third its quality or kind. He conceives that the ear is capable of effecting a mechanical separation of these three properties; and of distributing them on different portions of the organ,—without, however, destroying their physical unity: and he

claims to himself the originality of the discovery of the several portions of the nerve of hearing on which these different properties of sound are respectively impressed. That part of the organ which is adapted to distinguish the loudness of sound he terms the *biameter*; that which conveys the perception of differences in tone he calls the *tonometer*; and thirdly, to that portion of the internal ear which is impressed by differences in the quality of sound, he applies the denomination of *poiometer*. He regards the cochlea as performing the function of biameter, viewing it as being essentially a conoidal tube, which is coiled into a spiral form merely for the sake of greater compactness and strength; for he observes, that in the ears of singing birds, where compactness is no object, the cochlea is a straight tube. In order to explain his view of the office of this part of the ear, he assumes it as a principle, that where a liquid is propelled through a conoidal tube, its pressure against the sides is inversely as the square of the area of a transverse section of the tube. This pressure, in the case of the scale of the cochlea, will be greatest at their apices. Hence, the impression of sound will be greatest at this part, and will diminish in regular gradation according as we trace the tubes from this part to their wider extremities;—so that the louder the sound, the greater is the extent of the scala cochleæ throughout which it is felt; an effect which will be still further augmented by the greater vascularity of the membrane of the scale as it approaches the cupola. The author conceives that the internal ear is protected from the injurious impression of very loud sounds by the action of the stapedius muscle, which totally intercepts their transmission by the ossicula to the membrane of the *fenestra rotunda*, and which is impressed upon a particular branch of the auditory nerve distributed upon that membrane. This view of the subject, he thinks, is corroborated by comparative anatomy; the base of the scala tympani being particularly developed in animals easily awakened by noises, as the cat, hare, and stag. The author ascribes to the mastoid cells more particularly the power of transmitting sounds through the bones of the head; and denies that any sonorous vibrations can take place in close cavities filled with elastic fluid.

The function of the auditory *tonometer* he assigns to certain medullary expansions, which he conceives he has discovered at the ampullar extremities of each of the semicircular canals. He is led to the belief, that the fluid in these canals is capable of a species of circulation, in consequence of the impulses received from the vibrations of the membrane of the *fenestra ovalis*, which is itself set in motion by the chain of ossicula. This he infers from the circumstance, that the common orifices of superior and posterior canals, and that of the exterior canals, are immediately opposite to the *fenestra ovalis* in the cavity of the vestibule, while their remote extremities are at the greatest possible distance from the direction of the original impulses given by the stapes. The perceptions of tone conveyed by the three semicircular canals in each ear coalesce in the mind into one perception; nevertheless there is an advantage in this triple organ, inasmuch as it may possibly be the means of our receiving perfect impressions from different sounds, whether they be concords or discords; and hence enabling us to perceive these qualities, for the perception of which the author does not see how a single organ could suffice. The writer, considering that, besides loudness

and tone, sounds are also capable of being distinguished by some other qualities, thinks that these differences of quality may arise from different laws of vibration. He imagines a monochord, for example, may, when vibrating so as to occasion sound, perform its vibrations in very different modes of acceleration or retardation of its velocity, and impress these different modes of vibration on the air and other media by which the sound is transmitted to the ear. The organ for the perception of these differences he conceives to be a part of the vestibulum, which he styles the *poiometer*, and where he has discovered a cushion of medullary matter, over which the lining membrane of the vestibule is loosely extended, so as to be unsupported and depressed at its centre.

SOCIETY OF ANTIQUARIES.

On Thursday last, Mr. Hudson Gurney, Vice-President, in the chair. Mr. Markland communicated an account of an inscription lately discovered in the governor's apartments in the Tower. And a paper respecting the authorship of the Seven Sacraments, by Henry VIII., was read, illustrative of Mr. Amyot's recent communication to the Society.

ROYAL ASIATIC SOCIETY.

THE Right Hon. C. W. W. Wynn, president, in the chair.—A variety of donations were made to the Society, and several gentlemen were introduced, and took their seats for the first time as members. A further portion of Mr. S. Davis's Memoir on Butan was read; it began with an analysis of the system of government in that country, which seems to be nearly patriarchal; the produce of labour going into a common stock, from which the wants of each individual are supplied, thus combining with the strict division of the community into classes, to obviate all motives to personal aggrandisement at the public expense: the baser passions of envy, hatred, and malice, having so little room for action, the Butans may be deemed, though a poor, a comparatively happy people. Nor is their internal peace in any danger of interruption from without, inasmuch as the natural impediments of the country present an insurmountable barrier to foreign conquest. The paper proceeds to detail some of the more curious of the religious ceremonies,—particularly one which takes place in September, and lasts twenty days, the last seven of which are occupied in performing dances by the priests, in masks and various fancy costumes. Some of the masks represent skulls, and others animals, the destroying power, &c. &c. One group having masks like skulls, and otherwise attired like skeletons, executed a sort of "Dance of Death." The account terminates with remarks upon the natural productions of the country.

LONDON UNIVERSITY.

IN consequence of the late hour at which our card of admission reached us, we were prevented from attending the annual meeting of the proprietors, professors, &c. of the London University. As seems to be the fashion of the day, we observe from the newspapers that a discussion ensued upon the report, in which retrenchment was loudly called for; and there was a rather curious debate on an allegation, that the Society had departed from its original principles, by permitting Mr. Dale to lecture on divinity, agreeably to the doctrines of the church of England. From the report itself, it appears that the medical pupils have greatly increased in number; and that the other

classes, law excepted, have not flourished so much as was anticipated. The finances, though not overflowing, afford no grounds for alarm. There is, as it appears from advertisements in the newspapers since, a considerable schism in the camp; and it is evident that there is a serious disagreement as to the mode of managing this Institution.

FINE ARTS.

BRITISH GALLERY.

[Fourth Notice.]

No. 17. *Going to Market*. W. Shayer.—The term *gem* has been very aptly applied to pictures of cabinet size, and of high quality in their execution. The performance before us is of this class, and certainly possesses the spirit and sparkle of the precious stone. The subject, from its variety and picturesque character, has often employed the pencils of our first artists, as well as those of the Flemish school; and with reference to the latter, Mr. Shayer's picture strongly reminds us of the works of Isaac Ostade.

No. 5. *Mother and Child*. R. Edmonstone.—In this simple composition the artist has been eminently successful in depicting that tenderest and purest of all human affections—maternal love. The innocent expression of the sleeping infant is also beautiful. Mr. Edmonstone's picture may not have the *beau idéal* of the Madonnas of Italy, but it has a much better quality—it touches the heart.

No. 346. *The Weekly Register*. H. Liverseege.—Under this hebdomadary title we have the representation of an "honest" cobbler, (how is it, by the by, that the craft seems to have acquired a prescriptive right to that epithet?), who has quitted his old last for the last news. Subjects of this description are valuable chiefly for the means which they afford of exhibiting technical skill; and in that respect Mr. Liverseege has acquitted himself very happily. His picture is painted with great delicacy and sweetness.

No. 107. *Windsor, from Clever Meadows*. T. C. Hoffman.—A beautiful imitation of the tranquil and soothing effect of moonlight, and deserving of a much better place than that which it occupies in the gallery.

No. 343. *Children at a Well*. Miss Gouldsmith.—One of the most pleasing pastoral compositions we remember to have seen; displaying all those qualities of art which are best calculated to shew to advantage the character of rustic scenery.

No. 177. *Battle of the Standard*. J. Wood.—Among all the mortal struggles which have occurred in this struggling world, the battle of the Standard has ever been considered to give the artist one of the best opportunities of exhibiting the human figure in vigorous and varied action. The subject has been treated with great spirit by Mr. Wood; the principal gladiator is powerfully relieved, in respect both to light and shade, and to colour; and the effect throughout is brilliant and clear.

No. 330. *Pilgrim (painted at Rome)*. Colvin Smith.—From the last-mentioned warlike and animated, we turn, by way of contrast, to the present peaceful and tranquil subject; and a striking contrast it affords, not only in character and expression, but in tone and effect. It is a fine Guido-like head, and does Mr. Smith great credit.

No. 26. *Showery Weather; View near Mitcham*. W. R. Earl.—Of such weather our last summer afforded the artist but too abundant opportunity for the study; and Mr. Earl,

"making a virtue of necessity," has availed himself very judiciously of it. Besides the truth of the representation in that respect, his picture exhibits a well-chosen and faithful delineation of the mildly-featured and pleasing country in which the scene is laid.

No. 131. *Grange Bridge; Entrance to the Valley of Borrowdale, Cumberland: transient effect during a Thunder Storm*. T. M. Richardson, sen.—From the simple to the sublime. The warfare of the elements imparts dignity even to the most ordinary landscape; how much more to such grand and picturesque forms as those which present themselves at the gorge of the rude and sequestered valley of Borrowdale! Mr. Richardson has well remembered, and ably fixed on his canvass, the magnificent, though fleeting, effect which he has sought to depict.

No. 445. *Cobbler at Lunch*. A. Fraser.—Another "honest" cobbler. At lunch! We should like to know at what hour a cobbler dines. Be that as it may, this little performance, with its pictorial and Flemish character, affords a pleasing variety as a work of art.

No. 398. *Coast Scene near Berwick*. T. S. Good.—Of this clever artist we may justly say that he is good on every ground, but that he is much better at home than abroad; that is, that his interior have more truth and nature than his out-of-door scenes.

No. 415. *Apples*. No. 417. *Pears*. A. J. Oliver, A.R.A.—Although devoid of any of the splendid accompaniments which frequently enrich subjects of this class, there is a fidelity in these little works which gives them great value.

No. 432. *The Toilet*. J. Squire.—A very fair imitation of our favourite Flemish artist, P. De Hooge; wanting, however, his firmness and finish.

Having thus pointed out some of the chief varieties of this interesting Exhibition, we shall now take our leave of it; bidding it God speed! and hoping that the increasing sunshine of the season will not only, by casting additional lustre on its walls, shew still more strikingly the genius and the talents of the different artists who have contributed to their decoration, but will also warm the patriotism and taste of our wealthy amateurs into a determination to possess themselves of those beauties which they cannot fail to admire.

ORIGINAL POETRY.

LEPANTO.

Ox the deep Cuscean tide,
By Lepanto's golden sands,
A thousand galleys ride,
With their stern and mail-clad bands,
A thousand pennons stream
O'er the waves, which glimmer there
With the sabre's lightning beam
And the noontide torch's glare.

And like the clouds which sweep
Where the summer breezes blow,
Gleam their sails along the deep,
And the tossing plumes below;
Each thirsty brand is bared,
And each arrow at its aim,
And the levelled gun prepared
For the slowly waning flame.

"Now sons of warlike sires,
As your fathers fought before;
Midst yon quickly glancing fires,
And that opening tempest's roar,
Be your native might revealed,
Till each pallid crescent wane

'Neath Anjou's enflowered shield,
And the lion flag of Spain."

As the arrow flash which plays
Round the mountain's lordly brow,
At that voice, one answering blaze
Bursts from deck and foaming prow;
And the volumed smoke is rolled,
Like the mist of falling night,
With its dim and sulph'rous fold,
Round the furnace of the fight.

The Eve is on its way
O'er the calm and tranquil seas,
With its gently glancing ray,
And its balm-dispensing breeze;
And the peaceful billows break
O'er the rock's emerging crest,
As the waters of the lake,
In its midnight hour of rest.

Still, above that darkling tide,
In their close and proud array,
The conquering squadrons lordly glide.
But the vanquished—where are they?
Not a bark is left in view,
Not a wreck remains to tell,
Where the Othman banner flew,
And the swart Morisco fell.

Wail, proud Byzantium! wail
O'er thy weak and perished trust;
Give thy tresses to the gale,
And thy garments to the dust;
Behold thy baffled power
In yon deep and heaving grave,
And thy manhood's cherished flower
Like a weed upon the wave.

But ye, Iberia's daughters,
Your choral voices raise,
Like the sound of rolling waters,
To the mingled song of praise:
And, amidst the banquet's splendours,
Be heard the deathless strain
To your Freedom's tried defenders,
And the victor bands of Spain.

J. F. H.

SIGHTS OF LONDON.

LONDON is becoming all sights; at least we are invited to spectacles at every corner of this vast metropolis. Come to the grand selection of music at Drury Lane and Covent Garden, under the direction of Mr. Hawes, during Lent, say the oratorio bills; but the first, last night, was too late for our notice to-day. Come to the Colosseum, says Mr. Crook, and hear my lectures on stenomatics; i. e. improving the mental faculties and facilitating the acquisition of knowledge—most desirable things to be accomplished! Come, says Mr. Haydon, to my exhibition; where we are sure we should witness both the grand and the comic in art. Walk to the Gray's Inn Lane bazar, writes Mr. Benjamin Walker, and you shall behold Miss Fabian "spotted all over," equal to the most beautiful leopard's skin—a variety in the breeding of young ladies! Meet us, (which we had resolved previously to do, for the cause is a good and genuine public cause), write the respectable committee who have undertaken to promote the rebuilding of the English Opera House—a matter which need only be put fairly forward to insure its success; and we do hope the opportunity will be seized for making a noble street from the Strand northward, which will greatly improve the capital. Visit the Petit Louvre, and inspect a fine collection of pictures; visit the Banquet of Plato; visit Brookes's extraordinary museum:—why, an editor of a *Literary* ought to be a

congeries of Siamese twins, only with a power of separation and re-conjunction!

We have, however, had the pleasure of seeing Mr. Burford's Panorama of Calcutta, one of the most splendid examples of this art we have ever inspected. Panoramas are in high favour with us, and we look upon every new production of the class to be a desirable accession of striking and memorable information for all ranks of life. Next to actually travelling to a city or country, these views afford the clearest and most comprehensive notions of what they really are; and the young, in particular, never can forget the useful impressions of panoramic exhibition. In the present instance, the native costumes, remarkable characteristics, processions, jugglers, snake-dancers, palanquins, animals, &c. &c. are all introduced with brilliant effect; and, especially on the side where the river is seen, the performance is extremely picturesque and beautiful.

On Thursday the benefit of the French actors at the King's Theatre drew a bumper. Mr. Kean was ill; the elephant was well — so that nothing went off ill, but all well.

DRAMA.

A MOTION highly important to the interests of the drama was made by the Hon. G. Lamb in the House of Commons on Monday evening last. That gentleman has obtained leave to bring in a bill for the amendment of the laws relative to dramatic literary property; and there is some chance at length, we fervently hope, of dramatic writers being remunerated in proportion to the merit, or at least according to the success, of their pieces. As we have ever been the champions of that most unjustly, because thoughtlessly, decried race, our gratification is the greater at this gleam of sunshine which has so tardily broken upon their fortunes; and we seize this opportunity of laying before our readers the following short history of the emancipation of the French dramatists, extracted from the *Code de Théâtres*, which has been for some time upon our table, awaiting this anticipated period.

"Half a century ago the cupidity of actors* made the law for authors, and government sanctioned or tolerated it, with culpable indifference. Every thing condemned genius to live upon glory, or die of hunger! At Paris dramatic authors took but little money, and for a very short time. *In the country they took none, except when in a sudden fit of munificence some manager forgot the habits of his profession sufficiently to resign himself to an act of justice.* Until nearly the end of the 18th century the established rules were as follow:—The Comédie Française, the only theatre deserving the name, granted to authors whose pieces were performed there, after deducting the nightly and extraordinary expenses, the *droits des pauvres*, and of the opera, &c. the ninth of the receipts for a five-act piece, the twelfth for a three-act, and the eighteenth for a one-act drama. But as no account was produced for the authors' inspection, they were obliged to trust to the good faith of the management, both as to the true receipt, and as to the proper deductions. The theatre had also an easy mode of acquiring for ever, and without expense, the property of a work. According to the regulations, when the receipts of a certain piece fell below a fixed sum, it became instantly, and remained, the property of the theatre, what-

ever might be its future attraction. Thus the managers of theatres had a thousand modes of raising or lowering the receipts—the choice of the day—the cast of the characters,—they availed themselves of every thing which could influence the public; and the author was robbed the moment it suited the direction to appropriate the spoil to itself."

"In 1791, at length disappeared this state of things, the existence of which was an absolute scandal to a nation that in all times had struggled for pre-eminence in science, arts, and letters.† The law of the 13th of January, 1791, ordained that the works of living authors should not be represented upon any French theatre without the formal and written consent of the authors, under pain of confiscation, for the profit of the authors, of the whole product of the representations. This ordinance has since been re-modelled and developed in the 428th and 429th articles of the penal code, with an additional fine on the managers of 50 francs in the lightest, and 500 francs in the strongest case. . . . The 19th of July in the same year this law was confirmed by another, which gave an additional advantage to authors in the ordinance, that their share of the receipts should not be seized by the creditors of the proprietor of the theatre. *The provincial managers, however, unwillingly obtained from benefiting them an abuse, which self-interest had induced them to look upon as a right.* By dint of petitioning, protesting, and exclaiming, they managed to create an interest; and in order to conciliate every body, the National Assembly, on the 30th of August, 1792, issued a new decree which did justice to nobody. Recognising, like its predecessors, the rights of property, it legalised at the same time the ancient neglect of them, and restrained the authors for the future. It declared that works published and represented at any theatre out of Paris previously to the 13th of January, 1791, without the written consent of the authors, or legal reclamation on their part, could continue to be acted every where without payment. Again, it imposed on authors the necessity of stipulating with printers and publishers for a reservation of their rights respecting representation; as if, to prove the crime of the thief, it was

* This neglect of the rights of property, this fraudulent and ridiculous custom, was justly exposed in a short conversation between Beaumarchais and the actors of the Comédie Française. "One day," says he, "in their assembly, one of them asked me whether it was my intention to give my play to the theatre, or to exact the *droit d'auteur*." I replied, smiling, like Scarnelle, "I will give it if I choose to give it, and I will not give it if I do not choose; at any rate that will not hinder my examination of the accounts: a present can only be thought handsome when the value of it is perfectly understood by the giver." One of the principal actors pressed the point on me, saying, "If you will not give it us, sir, at least say how many times you desire it should still be played for your profit, and after what period it shall become ours." "What necessity, gentlemen, is there that it should become yours?" "A great many authors make that arrangement with us." "They are inevitable authors." "They think themselves very well off, sir; for if they no longer share in the profits of their work, they have at least the pleasure to see it represented much more frequently: the theatre is always ready to answer to its engagements. Would you wish your play should be acted for your profit six times more—eight times—ten times—speak!" I thought the proposition so droll, that I replied in the same tone, "As you permit me to decide, I demand that my play shall be acted for my profit one thousand and one times." "Sir, you are very modest!" "As modest, gentlemen, as you are just. What fancy is this, to become the heirs of persons still living? My play not becoming your property till the receipts fall to a very low sum, you ought rather to wish it may never belong to you. The eight-ninths of one hundred louis are surely worth more than the nine-ninths of fifty. I perceive, gentlemen, that you lose your own interests better than you understand them."

† Would one believe that, respecting literary property, England, whose laws are continually held up to us as models, is even now as barbarous as was France sixty years ago?—Note of the French editor.

necessary for the true proprietor to declare that he did not choose to be robbed. Finally, the decree restricted this reservation to the term of ten years; thus engaging the author not to live longer, unless he wished to see strangers seize on his property, &c.

"Such laws are worse than the absence of all law; abuses appearing to some eyes as perfectly legitimate when they are dressed in legal forms. Fortunately the decree of August 1792 survived but one year; and on the 17th of July, 1793, a law was introduced, recognising the rights of authors to sell, or to cause to be sold, the whole or part of their works, and to exercise all rights of property in them during the whole term of their lives, and to their heirs or assigns for ten years after their (the author's) decease; and as it was endeavoured to raise arguments upon some general terms employed in this law to prove that it had no reference to dramatic authors, the National Convention, by a decree September 1, 1793, formally declared the contrary, and positively affirmed, that the laws of the 13th September, 1791, and of the 19th July, 1793, should apply in all their dispositions to dramatic works.

To avoid entering into unpleasant details, the authors have given up all personal collection of the sums due to them, which, in three parts of the Parisian theatres, are calculated according to the receipts, and, in some of the smaller theatres in Paris, and in all the country ones, are regulated by so much per representation. Their interests are confided to two respectable agents, M.M. Prin and Michel. These two gentlemen receive at Paris the sums due to the authors, and cause them to be collected in the country by correspondents endowed with their powers.

The lines distinguished by italics in the foregoing extract are forcibly illustrative of the true merits of the question, and singularly in accordance with the present situation of theatricals in England. Our provincial managers, like those of France, have fancied an abuse has by custom become a right, and will no doubt consider it a crying injustice that they should no longer be allowed to appropriate to themselves the goods and chattels of their neighbours. Some years ago, the manager of any respectable country theatre was happy to give a moderate sum for an authentic copy of an unpublished drama, acted at a metropolitan establishment; or, at any rate, to request the permission of the proprietors of such drama to perform it, and to acknowledge their right to withhold that permission if it were their interest or pleasure so to do. But, discovering the inefficiency of the laws for the protection of such property, they have, latterly, in the most audacious manner, set both justice and courtesy at defiance, and encouraged short-hand writers to take down the dialogue of plays, for the copy-rights of which considerable sums have been given by the proprietors of the London theatres, and snapped their fingers at the lawful owners. As a case immediately in point, we believe we are correct in stating, that Mr. Arnold having paid 100*l.* for the exclusive privilege of performing, or allowing to be performed, the popular melo-drama of the *Bottle Imp*, has had the mortification of finding it acted all over the country, without the possibility of preventing such an infringement of his just rights. We know the defence that will be attempted to be set up upon this occasion, and can anticipate the sneers at the miserable translators and adapters of the day. To shew these gentlemen the utter weakness of their cause, we will allow them to rate the worth of modern dra-

* That is to say the actors who managed the theatre. The Théâtre Français is still managed by an association of performers.

matic productions at one farthing each—the smallest coin of the realm; and then we will ask the public, and their representatives in parliament, if the dramatist or his assignee has not a claim to that farthing? If the pieces produced in London are such literal translations as they are deemed, let the country manager pay some schoolboy for a version of the French drama, to which he has an equal right with the original translator. But no;—that will not suit the gentleman's purpose. It is the version that has received the stamp of London approbation. It is the already popular, and consequently cleverly rendered drama, which is the legal property of its adapter or assignee, that his mouth waters for: but why should he hesitate to steal it when there is no redress for the owner, except that procured by an appeal to a Court of Chancery, whose tardy decree will just stop the performance of the piece about the time it has ceased to be lucrative to the purloiner, who, religiously obeying the equitable mandate, leaves the unfortunate dramatist to pay the expenses of the application! And with these facts staring our critics in the face, they talk of the decline of the drama, and are astonished that nobody will write a five-act comedy for the pleasure of seeing it acted throughout England to crowded houses, without being a penny the better for it!

KING'S THEATRE.

THE scanty audiences which have as yet attended this theatre must be truly discouraging to its active proprietor.

The performances of the past week were Rossini's *Cenerentola* and the *Carnival de Venice*. *La Cenerentola* is not a great favourite of ours; nevertheless, it was very creditably performed. A Signor Ambrogio made his *début* on these boards in the part of *Don Magnifico*. Signor A. possesses a *baritone* of some power, but we think him a better actor than a singer. However, we shall not pronounce upon his merits until we hear him in the rôle of the *Podesta de la Gazza Ladra*. This part was originally written for him by Rossini; and it is said he performed it very successfully at Naples. Signor Santini personated the part of *Dandini*; he looked the character very well; but he is much mistaken if he imagines the *buffo* style of singing to be his forte. We strongly recommend him to attempt nought but the serious. Blasis acquitted herself with her usual ability: we could have wished her better supported in the female cast. Donzelli's singing in this opera is more to our taste than any in which we have yet heard him. The more he modulates his forty-horse-power voice, the more he will please those who know the difference between bellowing and singing. He is a good actor, and we are persuaded might, with his beautiful tones, be, as he is by some considered, "the best tenor in Europe."

A Signor Costa Rugieri has succeeded to the post too long held by Boscha, who, we fancy, has left London, as we do not observe that he is employed any where.

DRURY LANE.

So much of our *Gazette* has been devoted this day to a notice of the important alterations respecting dramatic property, now under consideration in Parliament, that we have barely room to notice the success of Mr. Poole's three-act drama, on Tuesday last, entitled *Past and Present, or the Hidden Treasure*; which he has adapted, with his usual felicity, from the *Antoine* of the French stage, and thereby

afforded Farren an opportunity of rivalling, if not of surpassing, Potier, and settling the question, if any doubt yet remained, as to his being the very first actor now on the London boards. The disgraceful scene that occurred here on Monday evening has been commented on with proper indignation by the daily press. We may have something to say upon it ourselves next week.

COVENT GARDEN.

MISS KEMBLE'S *Mrs. Beverley*, for the above reason, must also stand over till next Saturday. Those members of the crowded audience with whom we have met, generally speak of it as Miss Kemble's highest effort.

VARIETIES.

Economical Water Colour for Rooms.—Take a quantity of potatoes and boil them—then bruise them, and pour on boiling water until a pretty thick mixture is obtained, which is to be passed through a sieve. With boiling water then make a thick mixture of whitening, and put it to the potato mixture. To give colour, if white is not wanted, add the different-coloured ochres, lamp lamp-black, &c., according to circumstances. This paint dries quickly, is very durable, and has a good appearance to the eye.—*French Paper*.

M. Niebuhr.—We are sorry to see it stated in the German journals, that M. Niebuhr's house, at Bonn, has been consumed by fire; and that, in common with his library, the MS. copy of his third volume of Roman History, which he had just finished for the press, has perished. This heavy loss, it is added, has thrown the unfortunate author into a state of great despondency.

Greece.—The savans from Florence, who accompanied the scientific expedition of M. Champollion, and whose expenses were defrayed by the Grand Duke of Tuscany, have returned laden with the products of their researches. These consist of eight mummies, and upwards of seventy cases filled with vases and other relics of antiquity. They have also 1300 drawings of ruins, &c. which were made during their stay in Egypt.

A new tragedy, entitled *Procidia*, by the poet Nicolini, has been played at Florence with great success. It has excited universal surprise that the censorship should have suffered this piece to be acted, as it is filled with indignant passages against a foreign yoke, and public appeals to independence.

Atmospheric Phenomena.—The Dutch papers state, that on the 3d inst. and during the severe weather in Amsterdam, there were observed two bows before the rising of the sun; two luminous bodies like comets, the bodies of which appeared to be approaching the sun, at the same time that the tails receded from it. In the clouds two rainbows were also seen; the one in the usual form, and the other reversed immediately over it. The colours of both were splendid. A similar appearance is said to have been witnessed also on the 4th instant.

Egypt.—The following paragraph appears in a French paper of Wednesday last:—"The departure of Mr. Taylor for Egypt is announced. He is to direct the researches undertaken by the orders of government, and to manage the transport of the obelisks known under the name of Cleopatra's Needles. Among the companions of his journey is M. Botta, a young physician, son of the author of the *History of Italy*. M. Botta, who is just re-

turned from a voyage to China, and round the world, goes to Egypt with the intention of visiting the interior of Africa."

Insanity in the United States.—It appears, from a pamphlet lately published in New York, that in the lunatic asylum in that city, of 1,584 patients who were confined there in a certain number of years, 700 being a proportion, of 44-19 in every 100 were discharged cured. In the lunatic asylum of Pennsylvania, of 3,487, 1,254 were cured, being 35-96 in every 100; and the average number of cures in all the lunatic asylums throughout the United States was 41-30 to every 100; whilst in France it is 44-81, and in England only 37-40. In the state of New York, the population of which was in 1825, 1,616,458, the number of lunatics was 819, and that of idiots 1,421; being one lunatic or idiot to every 720 inhabitants. In Paris the proportion is 1 to 350; in London 1 to 600, and in Scotland 1 to 400.

Wonder of Wonders!—A French paper, (*Le Voleur*,—we think *Le Menteur* would have been a fitter name.)—states, that a lady, far advanced in pregnancy, having taken an unaccountable longing for a placard on the outside of a house, bearing the words, *Joli appartement garni à louer*; and being unable to obtain it, fell into a state of great nervous irritation, and has been brought to bed of a child, having on its body, in legible characters, *Joli appartement garni à louer*.

Parisian Statistics.—It appears from a work recently published in Paris, from official returns, that of the amount of taxation paid by the whole of France, Paris, which does not contain one-thirtieth of the population, pays nearly one-tenth, viz. 91,758,219 f.; it being the principle of the French government to apportion the burden of taxation according to the supposed means of bearing it. The number of deaths by suicide in Paris appears to have increased very much during late years, but there are official returns in this work for only 1824 and 1826. In 1824, the number was 371, and in 1826, 511. The number of ministers of the Established Roman Catholic Church in Paris, is 764, who are said to be sufficient for the population. Taking the average throughout France, from this scale, 24,000 would be sufficient; but the authorities pretend that 52,000 are requisite, and there are now in France 37,000. The number of students in the different ecclesiastical schools is 44,000.

New Road of St. Gothard.—The last number of the *Revue Encyclopédique* contains a long notice of the works which are going on at St. Gothard. The most remarkable road now in preparation is that which traverses the Schellenen, in the canton of Uri. This is cut through enormous masses of granite, and the bridges are magnificent. The ascent is very gradual, being never more than 8 feet in 100, and sometimes only 6. Seven hundred persons are employed on these works.

Paris Festivities.—All the refreshments at the late ball in Paris for the benefit of the poor were paid for by the king. The guests consumed 8000 ices, oranges, lemonades, &c. and 8000 cakes; and there were burnt in the theatre 1000lbs. of wax candles.

Forests of France.—The whole surface of France is 107,405,600 English acres, of which nearly one-eighth is covered with woods, one-sixth of which belong to government, who derive from them a net annual revenue of twenty-two millions of francs.

Longevity.—The St. Petersburg papers announce the death of a man at Moscow aged 150 years.

LITERARY NOVELTIES.

[Literary Gazette Weekly Advertisement, No. XX. Feb. 27th, 1830.]

LIST OF NEW BOOKS.

Lardner's Cyclopædia, Vol. IV. Scott's Scotland, Vol. II. 4to. 6s. 6d.—Abernethy's Lectures on the Theory and Practice of Surgery, 8vo. 8s. 6d.—Seymour on Diseases of the Ovary, 8vo. with a folio Atlas of Plates, 11. 1s.; India proofs, 11. 11s. 6d.—Dupper's Travels on the Continent, Sicily, and Lipari Islands, 2d. edition, royal 8vo. 18s. 6d.—Maxims, Reflections, &c. 12mo. 2s. 6d.—Memoir of Sir T. S. Raffles, 4to. 32s. 6d. bds.—Pinnock's Grammar of Sacred History, 18mo. 5s. 6d. sheep.—Webster's Latin Delectus, 12mo. 2s. 6d. sheep.—Shaw's History of the Chapel at Luton Park, Imperial folio, 41. 4s.; India proofs, 6s. 6d.—Deane on the Worship of the Serpent, 8vo. 12s. 6d.—Newman on Superstition, 8vo. 10s. 6d. bds.—The Pulpit, Vol. III. 11 Portraits, 8vo. 8s. 6d. bds.—Humphry's Discourses to Youth, 18mo. 3s. 6d. bds.—Lessons in Ancient History, by a Lady, 18mo. 2s. 6d. bds.—Athenes's Fall of Nineveh, Vol. II. 8vo. 10s. 6d. bds.—Tucker's Records of the Supreme Court of Newfoundland, 8vo. 15s. 6d.—Fisher's Remains, by Brown, 8vo. 10s. 6d. bds.—Family Oblation, or Prayers for Domestic Worship, 12mo. 5s. 6d.—The Drama brought to the Test of Scripture, 12mo. 2s. 6d. bds.—Hodan's Stolen Boy, 18mo. 2s. 6d. hf. bd.—The Jewish Maiden, by the author of Ambition, 4 vols. 12mo. 11s. 2s. 6d.—Hessie on Yellow Fever, 8vo. 5s. 6d. bds.—Mauder's Treasury of Knowledge, royal 18mo. 7s. 6d. bds.

METEOROLOGICAL JOURNAL, 1830.

February.	Thermometer.	Barometer.
Thursday . . . 10	From 26. to 36.	29.61 to 29.67
Friday . . . 11	24. — 38.	29.67 to 29.74
Saturday . . . 20	21. — 38.	29.75 to 29.89
Sunday . . . 21	20.5 — 43.	29.60 to 29.40
Monday . . . 22	24.5 — 38.	29.66 to 29.61
Tuesday . . . 23	25. — 44.	29.60 to 29.63
Wednesday 24	43. — 56.	29.48 to 30.00

Prevailing wind N.W. and S.W. Except the 19th and 20th, generally cloudy and raining; a little snow fell on the evening of the 18th; a shower of small hail on the 19th. Rain fallen, 475 of an inch.

CHARLES H. ADAMS.

Latitude 51° 37' 32" N.
Longitude 0 31 51 W. of Greenwich.

TO CORRESPONDENTS.

*A great influx of matter compels us reluctantly to postpone our second notice of Lord Londonderry's Memoirs; and many other interesting articles.

*We shall give an extra half sheet (gratuitously) next week, in order to clear our arrears with advertising friends; and also to ease our subsequent Numbers from the pressure of literary and scientific intelligence.

To C. J. H.: the Conversation are at the Freemasons' Tavern: there is also, we believe, a club.

Errata.—In the paragraph headed Egypt, page 194, middle column, line 21, for "as" read "ape." In the Review of Memoirs of the Tower, page 119, col. 3, line 3 from the end, for "Brayley," read "Bayley." The smaller publication by Messrs. Britton and Brayley, we may observe, goes into matters not canvassed by Mr. Bayley in his excellent and elaborate work: we would particularly refer our readers to the exposition of the long-continued and showman-like humbug respecting the armour and armories, now so much reformed by the intelligence and exertions of Dr. Meyrick.—By an unlucky oversight in our last, the Bakerian lecture was placed under the head "Royal Institution," instead of "Royal Society."

ADVERTISEMENTS

Connected with Literature and the Arts.

BRITISH INSTITUTION, PALL MALL.

The Gallery for the Exhibition and Sale of the Works of British Artists is open Daily, from Ten in the Morning till Five in the Evening.

Admission 1s.—Catalogue 1s.

WILLIAM BARNARD, Keeper.

SUFFOLK STREET, PALL MALL EAST.

NOTICE TO EXHIBITORS.

All Works of Art intended for the ensuing Exhibition with the Society of British Artists, must be sent on Monday the 1st, or Tuesday the 2d of March, before 10 o'clock, to the Society in the Evening, after which time no Works can be received.

R. B. DAVIS, Secretary.

Library of Valuable and Scarce Books.

By Auction, by WINSTANLEY and SONS, at the Mart, on Thursday, 4th March, at 11 o'clock.

A Small and Select Library of Books, in

English, French, German, and Italian Literature, many of them rare, and very elegantly bound. Among them will be found—Albert's French and Italian Dictionary, Frederic Lexicon, Pinkerton's Scotland, Sale's Koran, Marini's Istoria Critica, Chalmers' Life of Mary Queen of Scots, Potter's Antiquities, Modern Travellers, England, Belsham's George the Third, the Iuxation d'Italia, Sharpe's Prose Writers, Denina del Revolucion d'Italia, March's Classical ridens Epitaphus, printed on linen; The Livit Historiarum; and many other scarce Works.

To be viewed on Wednesday, the 2d. Catalogues may be had at the Mart, and of Winstanley and Sons, Paternoster Row.

MR. BROOKES'S MUSEUM OF ANATOMY.

MEASRS. WHEATLEY and ADLARD respectfully announce that the Sale of this highly important and scientific Museum will commence on Monday next, the 1st of March, and continue for Twenty-two following Evenings, at half-past Six precisely.

The Collection embraces an almost endless assemblage, in every department of Anatomy, Zoology, Zoology, &c. Among the most prominent may be noticed upwards of Thirty Human Skeletons—more than One Hundred Crania, many of them exemplifying the dire effects of the most malignant Diseases—about 8000 Bottles, containing subjects claiming the utmost interest—an infinity of Vascular Preparations—Human and Comparative Monsters of every description—several Mummies—numerous Skeletons of Birds, Reptiles, &c. finely articulated—beautifully stuffed Birds and Quadrupeds, in many instances excessively rare. The Museum will continue on view on the Days of Sale, from Eleven till Three.

Catalogues may be had, with Cards to view, at Messrs. Wheatley and Adlard's Offices, 191, Ficcaldilly.

Valuable Prints.

MR. HESSEY will have the honour to submit for Sale by Auction, at Mr. Currie's Rooms, 265, Regent Street, on Monday, March 5, 1830, at Twelve o'clock, an exceedingly select COLLECTION OF ENGRAVINGS, formed with the object of comprising first-rate Specimens of the most eminent Masters in the Art, and comprehending the Italian, German, Flemish, Dutch, French, and English Schools. To be viewed, and Catalogues had, at the Rooms, No. 265, or at Mr. Hessey's Office, No. 279, Regent Street.

Just published,

THE PASSES OF THE ALPS.

By WILLIAM BROCKEDON.

Complete, containing above 100 Plates. The price of the Work, in two volumes, boarded in cloth and lettered, imperial 8vo. 10s.; royal 4to. 12s.; ditto, India paper, 20s.; Proofs before the letters, imperial 4to. 30s.; ditto, with Etchings, 40s.; colombar folio, with Etchings, 60s.

To be had of the Author, Messrs. H. K. and J. A. Arch, Cornhill; and of Rodwell, New Bond Street; Colnaghi and Son, Pall Mall East; F. G. Moon, Threadneedle Street; Simpkin and Marshall, Stationers' Court; and Walter, Rydges Street, Strand.

"This beautiful and, we may add, magnificent work, has been completed in a style which makes us anxious to recommend so interesting a performance to our readers. A hundred and nine plates, charmingly engraved, will show them what English art can do in representing the wildest and the most lovely scenes of nature; while the narrative is at once historically important and highly entertaining."—Foreign Literary Gazette, Feb. 3, 1830.

Her Royal Highness the Duchess of Kent.

A HIGHLY FINISHED PORTRAIT OF HER ROYAL HIGHNESS, dedicated, by special permission, to Her Highness the Princess Victoria, engraved by T. Woolnath from the original Picture, painted by H. Collett, in the possession of the Princess.

Prints, 5s.; India proofs, 7s. 6d. A few select do. 10s. 6d.

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Just published, embellished with a Plate from an Original Drawing by Richter.

THE REPROOF OF BRUTUS: a Poem

(the Shade of Brutus reproving the Irish Absentees at Rome) in which are made distinct Appeals on the State of the Country to the Archbishop of Canterbury—the Bishop of London—Sir Francis Bouverie—Messrs. Peel, Brougham, Hunt, Horner, Sadler, and Huskisson—Southey, Wordsworth, Campbell, Coleridge, Moore, Wilson, and Sir Walter Scott—Messrs. Malthus, McCulloch, and Mill.

By the Author of the "Revolt of the Bees." Longman and Co. Paternoster Row; and Ellingham Wilson, Royal Exchange.

Just published, a superior edition, with Additions (done up in a Case to imitate a book), price 7s. 6d. of the Royal Game of

OMNIBUS; with a new Set of Engravings,

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Omnibus, with a Frontispiece, printed in Gold.

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